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Misc. Ind. d. 105

GRAMMAR
OF THE
SINDHI - LANGUAGE.

GRAMMAR
OF THE
SINDHI LANGUAGE.

COMPARED

**WITH THE SANSKRIT-PRAKRIT AND THE
COGNATE INDIAN VERNACULARS,**

BY

DR. ERNEST TRUMPP.

PRINTED BY ORDER OF HER MAJESTY'S GOVERNMENT FOR INDIA.



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DEDICATED

TO

SIR BARTLE FRERE, K. C. B.

AS A TOKEN

OF HIGHEST REGARD AND ESTEEM

BY HIS OBEDIENT HUMBLE SERVANT

E. TRUMPP.

P R E F A C E.

THE Grammar, which is now offered to the learned Public, has been compiled already years ago, but as there were no means of printing it, it was laid aside hopelessly. That it has finally been rescued from oblivion is owing to the enlightened patronage of Her Majesty's Government for India, which liberally granted the printing expenses.

I am afraid, that I have given rather too much than too little by endeavouring to render the Grammar as complete as possible; I trust, however, that this object may have been attained to some extent at least.

A beginner will do well, after he has acquainted himself with the Sindhī system of sounds, to commence at once with the declensions and to turn bye and bye to the formation of themes after he has got a fair insight into the fabric of the language. The *Introduction* is intended for those only, who wish to penetrate more deeply into the origin and nature of the Sindhī.

The quotations, which I have added, I hope may prove useful to introduce the beginner into the study of the Sindhī literature; most of the quotations are taken from my edition of the *Shāha jō Risālō*¹⁾, but many others also from manuscripts in my possession, which I collected during my former stay in Sindh. What we need now most is a critically sifted edition of the popular Sindhī tales and songs, which are very numerous and from which a good collection might be made. The next desideratum is an enlarged Sindhī Dictionary, as the late Capt. Geo. Stack's Dictionary, which is very good as far as it goes, is not sufficient for reading older or more difficult pieces. We may fairly expect, that these deficiencies will soon be remedied by Mr. Peile, the present energetic and enlightened Director of Public Instruction in the Bombay Presidency, for which the thanks of the learned Public will be due to him.

The Sindhī is by no means an easy language, it is on the contrary beset with more intricacies and difficulties than any of its Prākrit sisters. But on the other hand it amply repays to the philologist the labours he bestows on it; for the Sindhī has preserved a great many forms, for which we look in vain in the

1) Published with the title:

Sindhī Literature. The Divān of Abd-ul-Latif, known by the name of: *Shāha jō Risālō*, 739 pages. Printed by F. A. Brockhaus, Leipzig, 1866.

In the quotations Sh. stands as an abbreviation for it.

cognate idioms. For the purpose of intercomparing the modern Ārian dialects the Sindhī is therefore invaluable. For this reason we have pointed out, in the form of *annotations*, the relation of the Sindhī with the Sanskrit-Prākṛit on the one hand and with the modern cognate idioms on the other hand, to give some impulse to a comparative study of the North-Indian Vernaculars, which as yet has been totally neglected.

The Sindhī Grammar of the late Capt. Stack is an accurate and meritorious work, but as all first attempts (for the Sindhī Grammar of Wathen does not deserve the name) incomplete and destitute of a Syntax. I sincerely wish, that the deficiencies of his work, from the emendation and enlargement of which he was prevented by an untimely death, may have been made up by the Grammar now offered to the Public.

The English reader will no doubt meet in this Grammar with many an expression, which he will consider as erroneous or ill-chosen. For all such and similar mistakes I must beg his pardon, which the kind reader surely will not withhold, when he is told, that the idiom, into which I endeavoured to clothe my thoughts, is not my mother-tongue.

Whilst this Grammar was passing through the press, I had gone to India for the purpose of translating the Sikh Granth. In order not to delay too long the printing of it, I could only see and correct a proof-sheet once. The unavoidable consequence was,

that owing to the letters of this Grammar being loaded with so many dots and distinguishing marks, a number of misprints has crept in, which the student is requested to correct first after the affixed list of misprints.

REUTLINGEN, 4th June, 1872.

E. TRUMPP.

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INTRODUCTION.

THE RELATIONSHIP OF THE SINDHI TO THE SANSKRIT AND PRAKRIT.

The Sindhī is a pure Sanskritical language, more free from foreign elements than any other of the North Indian vernaculars. The old Prākrit grammarians may have had their good reason, to designate the Apabhraṃsha dialect, from which the modern Sindhī is immediately derived, as the lowest of all the Prākrit dialects; but if we compare now the Sindhī with its sister-tongues, we must assign to it, in a grammatical point of view, the first place among them. It is much more closely related to the old Prākrit, than the Marāṭhī, Hindī, Panjābī and Bangālī of our days, and it has preserved an exuberance of grammatical forms, for which all its sisters may well envy it. For, while all the modern vernaculars of India¹⁾ are already in a state of complete decomposition, the old venerable mother-tongue being hardly recognisable in her degenerate daughters, the Sindhī has, on the contrary, preserved most important fragments of it and erected for itself a grammatical structure, which surpasses in beauty of execution and internal harmony by far the loose and levelling construction of its sisters.

The Sindhī has remained steady in the first stage of decomposition after the old Prākrit, whereas all the

1) In speaking of the modern vernaculars of India we exclude throughout the Dravidian idioms of the South, which belong to quite a different stock of languages.

other cognate dialects have sunk some degrees deeper; we shall see in the course of our introductory remarks, that the rules, which the Prākṛit grammarian Kramadīshvara has laid down in reference to the Apabhraṃsha, are still recognisable in the present Sindhī, which by no means can be stated of the other dialects. The Sindhī has thus become an independant language, which, though sharing a common origin with its sister-tongues, is very materially differing from them.

The Sindhī, which is spoken within the boundaries of Sindh proper, is divided into three dialects, which grammatically differ very little from each other, but offer considerable discrepancies in point of pronunciation. The dialect of lower Sindh, comprising the Indus-Delta and the sea-coast, is called **लाड़ी** lārī, from **लाड़ु** lāru¹⁾, by which lower Sindh is designated. The dialect, which is spoken north of Haiderābad, is called **सिराईकी** sirāikī, from **सिरो** sirō, by which Upper Sindh is designated; the dialect in vogue in the Thar, or desert of Sindh, is called **थरली** tharēli, from **थरु** tharu, the desert.

The dialect of Lār, though employed in most Sindhī compositions, is not the purest; the vowels are frequently contracted and the consonants too much softened down by assimilation. The northern or Sirāiki dialect has remained far more original and has preserved the purity of pronunciation with more tenaciousness, than the southern one. With reference to this superiority of the northern dialect to the southern the Sindhīs like to quote the proverb:

लाड़ जो पढ़्यो सिरे जो ढगो

lāra jō paṛhyō sirē jō ḍhaḡō.

The learned man of Lār is an ox in Upper Sindh.

1) **लाड़ु** is not a proper noun, but an appellation, signifying: „sloping ground;“ the same is the case with **सिरो** sirō, which signifies the upper country.

The dialect of the Thar is vigorous but uncouth and already intermingled with the Mārṣārī; it is spoken by the Shikārīs, Dhedhs (देहु carrier) and other out-cast tribes. As far as I know, there are no literary compositions extant in this dialect.

The object of these introductory remarks is to show the relative position, which the Sindhī holds to the Sanskrit and Prākṛit; and in order to elucidate this subject, we shall lay down the rules and principles, by which the present Sindhī vowel and consonantal system has been derived from the Sanskrit by the medium of the Prākṛit. Thus, we hope, a solid basis also will be gained for intercomparing the Sindhī with its other sister-tongues. By this process alone, which will enable us, to assign to the Ārian stock, what has been taken from it, though much altered now in shape and outward appearance by dint of contraction and assimilation, we shall on the other hand be able to trace out a certain residuum of vocables, which we must allot to an old aboriginal language, of which neither name nor extent is now known to us, but which, in all probability, was of the Tātār stock of languages and spread throughout the length and breadth of India before the irruption of the Ārian race, as all the other vernaculars contain a similar non-Ārian residuum of words, which have been already designated as "provincial" by the old Prākṛit grammarians.

The following investigation is destined for such as may be competent, by their previous studies, to penetrate more deeply into the real nature of the modern idioms of India, and for them, I trust, these outlines may prove useful and at the same time incentive, to follow up more deeply the intricate path, which I have pointed out.

I. THE SINDHI VOWEL SYSTEM.¹⁾

§. 1.

We consider first the single vowels, their change, substitution, contraction or elision in Sindhī.

1) च (r) and its permutations.

The Sindhī, like the old Prākṛit, has cut off च from its system of sounds; for it is either treated as a vowel, in which case it is changed to i, a etc., or as a consonant, in which latter case it coincides with र (r).

At the beginning of a word च, if standing by itself, is changed to रि (ri), just as in Prākṛit, e. g. Sindhī रिछु riċhu, bear, Prāk. रिछ, Sansk. चिच्छ.

But if च be joined to a consonant, the following rules hold good:

a) r is usually dissolved into i, as: डिसणु diṣaṇu, to see, Sansk. दृष् (but Prāk. दक्ख), Hindī देखना; विछूं viċhũ, scorpion, Prāk. विचुओ (or विञ्चुओ), Sansk. कृश्चिक; किओ kiō, done, Prāk. किद, Sansk. कृत; गिरहणु giṛhaṇu; to take, Sansk. गृह्ण, Prāk. गेरह.

b) r is dissolved into u, if the consonant, to which it is joined, happens to be a labial, as: बुढो būḍhō, old, Prākṛit on the other hand वड्ढ, Sansk. वृद्ध; मुओ muō, dead, Prāk. मुदो or already मुओ (by elision of द), Sansk. मृत. In such instances, as सुणणु suṇaṇu, to

1) In order to facilitate the intercomparison of the Sindhī with the Sanskrit and Prākṛit we have used in these introductory remarks a modified Sanskrit alphabet, the particulars of which see further on under the Sindhī alphabets. The romanized transcription, which we have added-every-where, is in accordance with the Standard Alphabet by Prof. Dr. Lepsius, 2^d edition.

hear, Prāk. **सुण**, the original root-vowel (Sansk. **शु**) has been preserved.

c) In most instances though *r* is dissolved into *ar*, irrespective of the consonant to which it may be joined, as:

मरणु maraṇu, to die, Prāk. **मर्**, Sansk. **मृ**.

भरणु bhaṇu, to fill, Prāk. **भर्**, Sansk. **भृ**.

धरणु dhaṇu, to place, Prāk. **धर्**, Sansk. **धृ**.

सरणु saṇu, to move, Prāk. **सर्**, Sansk. **सृ**.

In such like instances the Sindhī, as well as all the other cognate dialects, is quite in accordance with Prākrit usage, the Sanskrit verbal noun being taken as the base of the infinitive in the modern idioms. In other instances though the Sindhī is not so liberal in dissolving *r*, as the Prākrit; it has managed, on the contrary, in many cases to preserve *r* by changing it to *ir* or transposing the same, as: **मिर्दंगु** mirdangu (or: **मिर्धंगु** mirdhangu) a tabor, Prāk. **मुङ्गो**, Sansk. **मृदङ्ग**; **विरु** virkhu, taurus (planet), Sansk. **वृष**; **हिर्धो** hirdhō¹), heart, Prāk. **हिञ्जञ्ज**, Sansk. **हृदयम्**, but the more Prākritical form **हिञ्जो** hīō, is also in use in Sindhī.

In a few cases *r* has been preserved by being changed to simple *r* (subscribed), in conjunction with a dental *t*, *d*, or a cerebral *ṭ*, *ḍ*; as: **जाट्रो** jāṭrō, son-in-law, Prāk. **जामाउञ्जो**, Sansk. **जामातृक**; in this form **म** has been elided, which is rather of rare occurrence, and the dental has passed into a cerebral, the affix **क** being dropped altogether; similarly **माट्रे** māṭrē, and its derivatives, as: **माट्रेजो** māṭrējō, **माट्रेतो** māṭrētō etc., corresponding to the Prākrit form **माउञ्जो**, Sansk. **मातृक**.

1) The aspiration of **ध** is caused by the following *r*, which very frequently aspirates a preceding consonant, as we shall have often occasion to notice.

2) The Diphthongs ऐ ai and औ au.

Properly speaking there are no diphthongs in Sindhī, as little as in Prākṛit; ai is generally pronounced loosely as a-i, and au as a-u. The Sindhī, however, is somewhat tighter in its pronunciation and not quite so effeminate as the Prākṛit, so that it will depend more or less on the option of the speaker, if he will contract ai or au into a real diphthong, or pronounce them separately as two distinct vowels. From the manner of writing, no safe conclusion can be drawn, as a fixed system of orthography is still a desideratum. It may however be laid down as a general rule, that the Sindhī ignores diphthongs and pronounces them as two distinct vowels.

a) The diphthong ai.

α) In such words, as are borrowed from the Arabic or Persian, the original diphthong is generally retained, and written and pronounced accordingly, as: सैरु sairu, journey; Arab. سَيْر; पैदा paidā, created, Pers. پَیْدَا; likewise in such nouns, as have been taken from the Hindūstānī, as: पैसो paisō, a pice. On the rest it is quite optional, to write and pronounce for instance सैन saina or सइन sa-ina, hint; the Hindūs prefer the loose Prākṛit pronunciation (a-i, a-u), the Muhammedans more the Arabic or Persian method (ai, au).

β) But generally the diphthong ai is contracted into ē in Sindhī, which is always long, and never anceps, as in Prākṛit; e. g. वेरु vēru, enmity, prāk. वडरं (Lassen quotes also a form वेरं), Sansk. वैरं; वेजु vēju, physician, Prāk. वेज्ज, Sansk. वैद्य; सेंधोलूणु sēndhōlūṇu, rocksalt (literally, Sindh-salt), from the Sansk. सैन्धव, Sindhī, and लवण salt (Prāk. लोण).

In a similar manner also अय ay, which in Sindhī is treated in the same way as ai, is frequently

contracted into ē, as: **नेणु** nēṇu, eye, Prāk. **णञ्जणं**, Sansk. **नयनं**; **सेजा** sējā, bed, Prāk. **सेज्जा**, Sansk. **शय्या**.

γ) The original diphthong ai may also be contracted to ī, as: **धीर्जु** dhīrju, firmness, Sansk. **धैर्यं**, Prāk. **धीर**. This Sindhī form is so far a proof for the correctness of the Prākṛit rule, as **धीर्जु** can only be derived from **धैर्यं**, and not from **धीर** itself; similarly Hindī **धीर्ज**.

b) The diphthong au.

The same, that has been remarked on the diphthong ai, may also be stated of the diphthong au; it may be optionally pronounced as a diphthong, but is more commonly separated into its component vowels.

α) This diphthong is generally preserved in words borrowed from the Arabic or Persian, as: **दीरु** dauru, a period, arab. **دَوْر**; **औरत** aurata, woman, Arab. **عَوْرَت**; also in pure Sindhī words it is used and written, as: **औखो** aukhō, difficult; **भौरु** bhaūru, a large black bee, Sansk. **भमर**; **लौंगु** laūgu, a clove, Sansk. **लवङ्ग**. In such pure Sindhī words though the diphthong may also, after the analogy of the Prākṛit, be separated into a-u, as: **वउड़णु** va-uṛaṇu, to seek, or: **वौड़णु** vaurāṇu; **भउणणु** bha-uṇaṇu, to wander about, or: **भौणणु** bhaunaṇu.

At the end of a word no diphthong is admissible, and it must always be pronounced **अउ** a-u, for the sake of inflexion, as: **सउ** sa-u, hundred (Prāk. **सञ्ज**) **जउ** ja-u, barley, Pers. **جَو**, Sansk. **यव**; **चउ** ca-u, say, imperative of **चवणु**, to say.

β) But very frequently this diphthong is contracted to ō, as: **गोरो** gōrō, fair, Sansk. **गौर**; **जोभनु** jōbhanu, time of youth, Prāk. **जोवणं**, Sansk. **यौवनम्**; **मोड़ु** mōṛu, a crest, Prāk. **मउडं** (Sansk. **मुकुट**); **भोणो** bhōṇō, or **भउणो** bha-uṇō, a vagabond. The same rule also is

occasionally applied to Arabic or Persian words, as: **कोम** kōma, a clan, or: **कौम** kauma, Arab. قَوْم.

γ) The diphthong au may also be contracted to ū, as: **सूरिहाई** sūrihāī, heroism, Prāk. **सोरिअं** Sansk. शौर्य; **लुणू** lūṇu, salt, Prāk. **लोण**, Sansk. लवणं (अव being treated like au).

§. 2.

3) The vowels a, ā; i, ī; u, ū; ē; ō.

Having considered the diphthongs ai and au in their relative position to the Sanskrit and Prākrit, we submit now the common Sindhī vowels to a nearer examination.

a) The vowels a, ā.

The short vowel **अ** a, is more tenaciously kept fast in Sindhī, than in the Prākrit, and the Sindhī very frequently recurs directly again to the original Sanskrit, as: **पको** pakō, cooked, Sansk. पक्क, but Prāk. **पिक्क**; **अंगारु** angāru, coal, Sansk. अङ्गार, but Prāk. **इङ्गालो**; **सुपनो** supanō, dream, Sansk. स्वप्न, but Prāk. **सिबिण**; **वलि** vale, a creeper, Sansk. वल्ली, but Prāk. **वेल्लि**. But there is no lack of examples on the other hand, in which original a has been likewise shortened to i, as: **खिमा** khimā, patience, Prāk. **खमा**, Sansk. क्षमा; **मिज** miña, marrow, Sansk. मज्जा.

In this way a has been shortened to i in all those forms, which are already alleged by the Prākrit grammarian Kramadīshvara in the Apabhransha dialect (compare: Lassen, Instit. Linguae Prāk. p. 454) as: **जिअ-तिअ** jīa-tīa (Apabhransha: **जिध-तिध**, instead of **जध-तध**); **जिति-तिति** jite-tite, where-there (Apabhransha: **जेत्थु-तेत्थु**¹), from **यच-तच**); **किति** kite, where? (Apa-

1) e is in Prākrit before a double consonant = ॐ = ॐ.

bhransha: **केत्यु**, from an original form **कयु**, instead of **कच**, thence the common Sansk. form **कुच**). The Sindhī adverb **इंअ** īa or **ईअ** ĩa, thus, corresponds to the Prāk. **इअ**, and is regularly derived from the Sansk. adverb **इथम्** (not from **इति**, which Lassen has already doubted) with the elision of h (īa = iha).

Short a is occasionally, but rarely, changed to u, as: **राउरु** rā-uru, tax, Sansk. **राजकर** (but not in the examples quoted by Lassen §. 173, 3).

Long ā is in Sindhī frequently preserved in such forms, where in Prākrit it has been already shortened (owing to the contraction or assimilation of the following compound consonant): as: **बैरागी** bairāgī, a religious ascetic, Prāk. **बेरग**, Sansk. **बैराग्य**; **मारिख** mārīkha, way, Prāk. **मग**, Sansk. **मार्ग**; **जाद्रा** jāṭrā, pilgrimage, Prāk. **जत्ता**, Sansk. **यात्रा**; **वाघु**, vāghu, tiger, Prāk. **वग्घु**, Sansk. **व्याघ्र**. Long ā has been shortened in **कोड़रि** kōḍare, spade, Sansk. **कुदाल**.

Long ā is weakened to ĩ in the following adverbs, after the analogy of the Prākrit, as: **जड़िहिं-तड़िहिं** jāḍehē-taḍehē, when-then; **कड़िहिं** kaḍehē, when? which are derived from the Sansk. adverbs: **यदा-तदा**, **कदा**.

Long ā as a feminine termination of Prākrit nouns is in Sindhī occasionally permuted for ī or even ĩ (e), as: **वाई** vā-ī, speck, Prāk. **वाञ्जा**, Sansk. **वाच्**; **धुरि** dhure, origin, Prāk. **धुरा**, Sansk. **धुर**. The only example of final **आ** of a masc. theme being changed to i is **राइ** rā-e, prince, Prāk. **राञ्जा**, Sansk. **राजा** nom.

In a certain number of words, ending in the Sansk. crude state in **तृ** (but nom. sing. **ता**), final ā has been changed in Sindhī (as now and then already in Prākrit) to u, as: **पिउ**, father, Prāk. **पिञ्जा** (by elision of **त**), Sansk. nom. **पिता**; **भाउ** bhāu, brother, Prāk. **भाञ्जा**, Sansk. **भाता**; and by the same levelling process: **माउ**

māu, mother, Prāk. **माआ**, Sansk. **माता**; राउ rāu, prince (besides राइ); पंधु pandhu, journey, Sansk. **पन्था** m.

As regards the vowel changes in the midst of a word, the Sindhī adheres on the average to Prākṛit usage, as: पथरु patharu, bed, Prāk. **पथर**, Sansk. **प्रस्तार**, Hindī **बिस्तर**), different from the else identical word पथर stone, Prāk. **पथर**, Sansk. **प्रस्तर** (Hindī **पथर**); मया mayā, compassion, Sansk. **माया** (Hindī likewise **मया**); देवली dēvalī, temple (in Sindhī with the fem. termination ī), Prāk. **देउल्ल**, Sansk. **देवालय** (Hindī likewise **देवल**).

b) The vowels i, ī.

Short i is in Sindhī pronounced like short ě, when preceded or followed by ह h, and regularly so, when ending a word, as: इहड़ो ěharō, such a one, मिहिति mēhētē, a mosque; गालि gāle, word. Short i corresponds therefore often to the Prākṛit ए ē, which is considered short, when followed by a compound consonant, whereas ए ē is in Sindhī always long; e. g. Prāk. **गेएह**, Sindhī **गिएह** (**गिएहणु**), to take; निंद्र nindra, sleep, Prāk. **णेह** or **णिह**, Sansk. **निद्रा**; चिन्हु činhu, sign, Prāk. **चेन्ध** or **चिन्ध**, Sansk. **चिह्न**.

It is a curious phenomenon in Sindhī, that occasionally a short i is interpolated in a syllable, which the effeminate pronunciation finds too harsh for the ear. This is particularly the case, when a syllable closes with a double n or n followed by another consonant (especially a liquida). The consequence of this effeminate pronunciation is, that the n thus separated by the interpolation of i, becomes nasalized, as: संड्न sāina, sign, hint, instead of सन्न, from संज्ञा; संड्सारु sāisāru, world, instead of संसारु; मंडजल māiḥjala, a day's journey, instead of मंजल (مَنْزِل), and is frequently no longer heard at all, especially

in the mouth of the Muhammedans, who write: **مِيزَل** ma-izala, **سِيسَار** sa-isāru etc.

Lengthened is *ī* in **की** *kī*, what, Prākṛit already **की**, from the Sanskrit **किम्**; further in **शीहु** *śīhu*, lion, Prāk. **सीह**, Sansk. **सिंह**; but not in **जिभ** *jibha*, tongue, Prāk. **जीहा**, Sansk. **जिह्वा**.

Long *ī* is kept fast by the Sindhī in many instances, where in Prākṛit it has been shortened to *ī*, in consequence of the assimilation of consonants, as: **तीर्थु** *tīrthu*, a holy bathing-place, Prāk. **तिथ्य**, Sansk. **तीर्थ**.

Long *ī* is rarely shortened to *ī*, and this only, when ending a noun, as: **नारि** *nāre*, a woman, Prāk. et Sansk. **नारी**.

Long *ī* passes into *ē* in those instances, which have been already marked out by the old Prākṛit grammarians, as Prākṛit **केरिस**, **एरिस** etc., Sansk. **कीदृश**, **ईदृश** etc. The corresponding Sindhī forms are: **केहरो**, *kēharō*, what? (by transposition of **ह**, instead of **केरहो**); **केरु** *kēru*, who, (by elision of **ह**, instead of **केहु** *kēhu*; in the Apabhransha dialect *r* on the other hand has been dropped, as: **केही**). The Prākṛit form **एरिस** (Apabhransha **एही**) has not been taken up by the Sindhī, but other forms have been created from the pronominal bases **की**, **जो**, **तो**, **इहो**, **उहो**, by adding to them the diminutive affix **ड़ो** *rō*, as: **किहड़ो** *kēharō*, of what kind; **जिहड़ो-तिहड़ो** *jēharō* — *tēharō*, of which kind — of such a kind; **इहड़ो** *ēharō*, of this kind, **उहड़ो** *uharō*, of that kind.

c) The vowels *u*, *ū*.

On the whole the Sindhī has taken up those changes, which these vowels have been made subject to in Prākṛit;

but in some special cases it has remained more original, than the Prākṛit, as: **पुरुषु** purusu, man, Prāk. **पुरिसो**, Sansk. **पुरुष**; **मुखिरी**, mukhirī, a bud, Prāk. **मउलं**, Sansk. **मुकुलं**.

U is changed to a in: **गरो** garō, heavy, Prāk. **गरुअ**, Sansk. **गुरु**; **इबलु** ḍābalu, weak (Prāk. still **दुबल**), Sansk. **दुर्बल**; or it may be dropped altogether, as: **परि** pare, on, upon, Prāk. **उबरि**, Sansk. **उपरि**.

U is changed to ō only in the following instances, as: **मोती** mōtī, pearl, Prāk. **मोत्त** (mōtta) Sansk. **मुक्त**; **पोथी** pōthī, book, Prāk. **पोत्थुओ**, Sansk. **पुस्तक**; **कोइरि** kōḍare, a spade, Sansk. **कुदाल**.

Long ū is preserved more tenaciously in Sindhī, than in Prākṛit, e. g. **नूरो** nūro, a hollow ring on the ankle, Prāk. **णेउरं** Sansk. **नूपुर**. — In such cases, where original u has been depressed to ō in Prākṛit, the original vowel generally reappears in Sindhī, as: **उखिरि** ukhirī, a mortar, Prāk. **ओक्खलं**, Sansk. **उलखल**; **पुठि** puṭhe, power, Prāk. **पोदिठ**, Sansk. **पुष्टि**, which is, though identical in form, not to be confounded with **पुठि** puṭhe, the back, Sansk. **पृष्ट**, Hindī **पीठ**.

d) The vowels ē and ō.

In Sindhī, as well as in Prākṛit, ē and ō are no longer looked upon as Guṇa-vowels, but as simple sounds. In Sindhī ē and ō are always long, never aneeps, as in Prākṛit; for the short Prākṛitical ē short i is substituted in Sindhī, as: **हिकु** hiku, one, Prāk. **एक**; and for the short Prākṛitical ō short u, as stated already.

Both vowels keep their place very steadfastly and frequently reappear in such cases, where they have been

already shortened in Prākṛit, owing to the assimilation of consonants, as: प्रेम प्रेम, love, Prāk. पेम्म (pěmma); जौभनु jōbhanu, time of youth, Prāk. जौव्वणं (jōvva-nam); जोगु jōgu, fit, Prāk. जोग्ग, Sansk. योग्य.

Quite exceptional is the shortening of ō to u in लुहरु luharu, blacksmith, instead of: लोहकारु (Sansk. लोहकार), where ā has been likewise shortened to ă; and the change of ē to ī in पीजु pīju, draught, Sansk. पेय; खी khī, welfare, Sansk. क्षेम; नीहु nīhu, love, Prāk. रोहो, Sansk. रोह; मीहु mīhu, rain, Prāk. मेहो, Sansk. मेघ.

When ending a noun ē and ō are frequently shortened to ě and ŭ respectively, especially in poëtry; but these changes being peculiar to Sindhī, we shall consider them hereafter separately. The peculiarity of the Apabhransha dialect, as noted by the grammarian Kramadīshvara, is fully borne out by the modern Sindhī; it uses likewise in the locative singular ě (i) instead of ē, as परदेहि pa-radēhe, in a foreign country, घरि gharě, in a house etc. In the same way, as the Apabhransha, the Sindhī also changes to a great extent the Prākṛit termination ō to u, as: कामु kamu, business, Prāk. कामो etc. The same may also be said of the ablative sing. termination आदो (= ā — ō with elision of द) which is commonly shortened to ādu in the Apabhransha dialect, and in Sindhī further to ā-u: as घराउ gharā-u, from a house. This old Sindhī ablative termination is now-a-days generally contracted to अंउ āū (ā being likewise shortened to ă, and to avoid the hiatus, both vowels being nasalized) but ā-u is still very frequently used in poëtry.

§. 3.

The elision, contraction and insertion of vowels.

These three points, so important in the old Prākṛit, we may, as far as the Sindhī is concerned, sum up under the following brief remarks:

a) An elision of vowels takes far more rarely place in Sindhī, than in the Prākṛit, because the consonants do not so easily give way; there is however no lack of instances, in which the Sindhī accedes to Prākṛit usage, as: **दुआरो** duārō, temple (different from **दुआरु** door, Sansk. **द्वार**), Sansk. **देवालय**, where ē has been elided; **सिआरो** siārō, the cold season, Prāk. **सीआरो**, Sansk. **शीतकाल**; **कुंभरु** kumbharu, potter, Sansk. **कुंभकार**; **पखाल** pakhāla, a pair of leather-bags, Sansk. **पयःखल्ल**; **रिणु** riṇu, the desert (the Rīṇ), Sansk. **इरिणं**; **धिअ** dhia, daughter (prākṛit already **धीआ**, see Lassen p. 172, note); **बि** bi, also, Prāk. **बि**, Sansk. **अपि**.

b) As regards the contraction of vowels, the Sindhī coincides more fully with the Prākṛit, though in some instances I have noticed a deviation from Prākṛit analogy, as: **चोथों** cōṭhō, the fourth, Prāk. **चउत्थ**, Sansk. **चतुर्थ**; **मोरु** moru, peacock, Prāk. **मोर**, Sansk. **मयुर**; **लूणु** lūṇu, salt, Prāk. **लोण**, Sansk. **लवण**; **सोनु** sōnu, gold, Sansk. **सुवर्ण**.

c) With reference to the insertion of vowels the Sindhī agrees on the whole with the Prākṛit.

a) An original compound consonant is separated by the insertion of a vowel, to render its pronunciation more easy for a Sindhī organ. The insertion of a respective vowel depends on the sequence of vowels or the varga of the consonant, which is to be separated from the preceding one, though this rule is by no means strictly adhered to.

a is inserted in cases like the following: **सराह** sa-rāha, praise, Prāk. **सलाहा**, Sansk. **श्लाघा**; **सलोकु** sa-lōku, a ślōka, Prāk. **सिलोच**, Sansk. **श्लोक**.

i is inserted, as: **इस्त्री** istri, woman, Prāk. **इत्थी**, Sansk. **स्त्री**; **वरिहु** varēhu, year, Prāk. **वरिसो**, Sansk. **वर्ष**; **मिलणु** milaṇu, to be obtained, Prāk. **मिलाण**, Sansk. root **मै**.

u is inserted, as: **सुपनो** supanō, dream, Prāk. **सिबिण**, Sansk. **स्वप्न**; **सुमरणु** sumaraṇu, to remember, Prāk. **सुमर्**, Sansk. **स्मृ** (root **स्मृ**).

β) On the other hand the Sindhī very frequently has gone a step farther and dispensed with the insertion of a vowel by pushing the root-vowel between the compound consonant and dropping the final consonant, as: **सेणु** sēṇu, friend, Prāk. **सणेह**, Sansk. **स्नेह**; or more commonly it drops simply one of the compound consonants, as: **नुहु** nuhu, daughter-in-law, Prāk. **सोणह**, Sansk. **सुषा**; **सघणु** saghaṇu, to be able, Prāk. **सक्कणोमि**, Sansk. **सक्कोमि**.

§. 4.

Sandhi, Hiatus and Euphony.

The Sindhī, as well as the Prākrit, dispenses totally with the rules of Sandhī, and vowels may therefore meet, without being subject to the laws of euphony. To separate however in some measure concurring vowels, the Sindhī very liberally employs the use of Anusvāra, whereby a certain nasalizing pronunciation has been imparted to the language, which is in some measure disagreeable to our ear; e. g. **आंऊं** āũ, I; **सुखांऊं** su-khāũ, nom. plur. of **सुखा**, vows; **स्वांइणु** khāinu, to burn; **गंऊं** gāũ, cow etc. The Anusvāra is further inserted, to facilitate the lengthened pronunciation of a

vowel, as: **मीहु** mīhu, rain, Sansk. **मेघ**; this is particularly the case, when a noun ends in a long vowel, as **प्री** prī, friend, **भू** bhū, earth etc.

On the other hand there are also examples to be met with, where original Anusvāra has been dropped in Sindhī, as: **मासु** māsu, or **माहु** māhu, meat, Sansk. **मांस**.

II. THE SINDHĪ CONSONANTAL SYSTEM.

§. 5.

In comparing the Sindhī letters (see below the Sindhī alphabets) with the Prākṛit alphabet, we see at the first glance, that the Sindhī has retained the letters **श** ś, **ङ** ṅ, **ञ** ñ and **न** n, as single letters, which have disappeared already from the Prākṛit alphabet, except when preceding a consonant of their respective vargas.

श ś, is in Sindhī by no means a palatal sibilant, as in Sanskrit, but a simple dental sound, equally unknown in Sanskrit and Prākṛit, which has become naturalized in all the modern idioms (with the exception of the Guṣarātī), and which corresponds to our common dental sh. It is derived from various sources:

a) from the Sanskrit palatal sibilant **श**, as: **शब्दु** śabdu, word, Sansk. **शब्द**; **शरीरु** śarīru, body (besides **सरीरु** sarīru), Sansk. **शरीर**; **शुक्रु** śukru, friday, Sansk. **शुक्र**.

b) from the Sanskrit dental sibilant **स** s, as: **शीहु** śīhu, lion, Sansk. **सिंह**; **शाहु** śāhū, rich (by the Musalmāns generally pronounced **साऊ** sā-ū) Sansk. **साधु**; the s of Persian words is also now and then changed to ś, as: **शीख** śikha, a spit, Pers. **سیخ**.

c) from the Sanskrit cerebral sibilant **ष** ṣ, as: **कशणु** kaṣaṇu, to pull, Sansk. **कृष्** (Hindī **कसा**); **किशणु** kiṣṇu,

Krishna, Sansk. कृष्ण; विशु viṣu, world (besides विसु)
Sansk. विषय.

The letter ش of Arabic and Persian words is always rendered by श, as: शहर ſaharu, town, Pers. شهر; शाहु ſāhu, king, Pers. شاه.

This is a very remarkable deviation from the principles of the Prākṛit, where the letter श has been changed to स, and further to ह.

In Sindhī the use of the letter श is confined to a limited number of indigenous vocables (those, which have been borrowed from foreign sources, not being taken into account), but that it is still to be considered more or less exceptional, may be concluded from the circumstance, that the Prākṛit rules concerning its permutations (श = स = ह) are still in full force in Sindhī, as: सुणणु su-ṇaṇu, to hear, Prāk. सुणामि, Sansk. शृणोमि; फासी phāsī, or फाही phāhī, a noose, Sansk. पाश; देसु dēsu, country, Sansk. देश; इह ḍaha, ten, Prāk. दह, Sansk. दश.

The same law holds good with reference to the cerebral ष ṣ, which like श, passes into स or ह, as: नुहु nuhu, daughter-in-law, Sansk. सुषा; विसु visu, world, Sansk. विषय; वेसु vēsu, disguise, Sansk. वेष.

श and ष are in Sindhī also frequently changed to छ ṣh, as: किछड़ी kičharī, rise and pulse boiled together (Hindī खिचड़ी), Sansk. कृशरा; छंछरु ṣhanṣharu, Saturday, Sansk. शनिश्चर; छ ṣha, or छह ṣhaha, six, Prāk. छा, Sansk. षट्. This permutation seems in Sindhī to be so deeply rooted, that even the ش of Arabic and Persian words is occasionally changed to छ, as: छाल ṣhāla (besides शाल), would to God, Arab. شاء الله; छाबसि ṣhābase, bravo! Pers. شاباش; पाछाहु pāṣhāhu, king, Pers. پادشاه.

The cerebral ष is occasionally written in Sindhī, but only by Brāhmans, and even with them its use depends on their relative knowledge of Sanskrit. We may therefore as well leave out this letter from the consonantal system of the Sindhī, as its actual pronunciation is completely ignored. In Capt. Stack's Sindhī Dictionary some words are given with the cerebral ष, such as: विषई viṣai, voluptuary, दुष्ट दुṣṭu, bad, कष्ट kaṣṭu, wretchedness etc., but the letter itself as well as those words are only known to the Brāhmans.

The guttural ङ ṅ, as well as the palatal ञ ṇ, keep their place in Sindhī as single letters, e. g. अङ्ग aṅṅu, body (Hindī अङ्ग or अङ्ग), Sansk. अङ्ग; मङ्गु maṅṅu, to ask (Hindī माङ्गना), Sansk. मार्गण (r. मृग्); मज्जु maṅṅu, to heed (Hindī माना), Sansk. मानन. In the kindred dialects both these nasals are only used in conjunction with a letter of their varga, and never as single consonants (the Panjābī alone being excepted).

The cerebral ण ṇ has not supplanted the dental ज in Sindhī, as in Prākṛit, but both are sharply kept asunder; ण ṇ is also used as a single consonant, in the same way as ङ ṅ and ज ṇ, and is of very frequent occurrence, in which respect the Panjābī alone agrees with the Sindhī, the other dialects using ण ṇ only before letters of the cerebral class, with the exception of the Hindūstānī, which is destitute of a cerebral nasal.

§. 6.

1) Single consonants at the beginning of a word.

At the beginning of a word the following consonants occur in Sindhī:

- 1) Gutturals: क k, ख kh; ग g, घ gh; — ह h; — — ग ḡ.
- 2) Palatals: च č, छ čh; ज j, झ jh; — य y; — श š, ञ ṇ.
- 3) Cerebrals: ट t, ठ th; ड ḍ, ढ ḍh; — ङ ṅ; — — ड ḍ.
- 4) Dentals: त t, थ th; द d, ध dh; न n; र r; ल l; स s; —
- 5) Labials: प p, फ ph; ब b, भ bh; म m; व v; — — ब ḡ.

This scheme deviates from that of the Prākṛit in some essential points, which we have partly already noticed.

Peculiar to the Sindhī is the cerebral ङ ṛ, beginning a word, which is not found in any of the other dialects. It is, however, also in Sindhī confined to the two interjections ङे rē and ङी rī; the former is used in calling out to a man, the latter in calling out to a woman. There can be no doubt, that we have in both forms the Sansk. interjectional adverb अरे (which form is also used in Sindhī) which has been vindicated by Dr. Caldwell (Comparative Grammar of the Drāvidian languages, p. 440) to the Drāvidian idioms of the south, and the original signification of which is: o slave! The correctness of Dr. Caldwell's statement is borne out by the Sindhī, in which besides ङे and ङी, also अङे and अङी is used, corresponding to the Drāvidian aḍā.

All those consonants, as arrayed above, hold their place at the beginning of a word, when standing single; but when a noun happens to be compounded, then the first consonant of the second noun is no longer considered initial, and may therefore be elided, as: सिआरो siārō, the cold season, Prākṛit already मीआरो, Sansk. शीत—काल.

1) क k is not subject to aspiration, as in some examples of the Prākṛit, e. g. खुज्ज, Sansk. कुज्ज, Sindhī कुबो kubō, hump-backed; neither is k changed to च at the beginning of a word, but frequently at the end (being an affix) and in the case of the genitive affix जो even to the media ज j.

The k of Arabic-Persian words on the other hand is now and then aspirated or even changed to خ χ, as: کُتَابُ khutābu, school, or خُتَابُ χutābu, from the Arabic کُتَابُ; سُكَّانُ sukhānu, a rudder, Arab. سُكَّانُ.

2) ग g is aspirated in the single instance of घरु gharu, a house, Prāk. घर (instead of गर्ह), Sansk. गृह.

3) त t is very frequently changed to the corresponding cerebral ट t. The tendency of the dentals, to surrender their place to the corresponding cerebrals, has so much got the upper hand in Sindhī, that its consonantal system differs therein quite materially and significantly from the old Prākrit; e. g. द्रामो trāmō, copper, Prāk. तांब, Sansk. ताम्र (Hindī तांबा); द्वे trē, three, Prāk. तिस्सि, Sansk. त्रीणि (Hindī तीन); the same may also be stated of the aspirate थ th, as: ठाणु thāṇu, stable, Prāk. थाण, Sansk. स्थान.

The cerebral ट (ठ) with its media ड (ढ) comprises the most non-Ārian elements of the language; nearly $\frac{3}{4}$ of the words, which commence with a cerebral, are taken from some aboriginal, non-Ārian idiom, which in recent times has been termed "Scythian"¹), but which we would prefer to call Tātār. This seems to be a very strong proof, that the cerebrals have been borrowed from some idiom anterior to the introduction of the Arian family of languages; the Sanskrit uses the cerebrals very sparingly, but in Prākrit, which is already considerably tinged with so-called "provincial" (i. e. non-Ārian) elements, they struggle already hard to supplant the dentals.

4) द d, as well as its tenuis त t, is very frequently changed to the corresponding cerebral ड ḍ, and, as even ḍ did not seem hard enough at the beginning of a word, it was changed in most cases to the peculiar Sindhī ङ ḍ̣ (the pronunciation of which see under the Sindhī alphabets), as: डोली ḍolī, a kind of sedan chair, Prākrit already डोला, Sansk. दोला; डंडु ḍaṇḍu, a stick, Prāk.

1) This term, though used by Dr. Caldwell and Mr. Ed. Norris, we find too vague; Tātār is more specific, as we understand by this term a certain family of languages.

इण्ड, Sansk. दण्ड; डिञ्जणु ḍiaṇu, to give, Prāk. देमि, Sansk. root दा; डिसणु ḍisaṇu, to see, Prāk. दक्ख Sansk. दृष्. But if r be joined to the cerebral media, the simple cerebral (ड) must be used, as ड ḍ is already by its own nature a double cerebral, e. g. ड्राखा ḍrākha, grape, Sansk. द्राक्षा (Hindī दाख). The simple cerebral ड ḍ is very seldom to be met with at the beginning of a word, and must be carefully distinguished from इ ḍ, as: डिठो ḍiṭhō, obstinate, but इठो ḍiṭhō, seen, participle past of डिसणु to see.

द d, is changed to its aspirate ध dh in the single instance of धिञ्ज dhia, daughter, after the precedent of the Prākrit धीदा or धीञ्जा.

5) Initial प is aspirated in some instances, as: फासी phāsī or फाही phāhī, a noose, Sansk. पाश (Hindī फांसी); now and then it passes also to the semi-vowel व (by the medium of ब b) as: वाज्ञो vājhō, a Hindū schoolmaster, Sansk. उपाध्याय (initial u having first been dropped).

6) The semi-vowel य y has become now very scarce in Sindhī at the beginning of a word, as: यभणु yabhaṇu, coire; यटो yaṭō, stout; यारंह yārāhā, eleven. After the analogy of the Prākrit initial य is generally changed to ज, as: जो jō, who, Sansk. यो; जसु jasu, fame, Sansk. यश.

In words, borrowed from the Arabic or Persian, y is always preserved, as: यारु yāru, friend, Pers. یار etc.

The only instance, where initial य has been changed to ल l in Sindhī is लठि laṭhe, a walking-stick; the same is the case in Prākrit, लट्ठि, Sansk. यष्टि.

§. 7.

2) Single consonants in the midst of a word.

According to a common Prākṛit rule the following consonants:

क k, ग g; च č, ज ĵ; त t, द d; प p, ब b, when standing single in the midst of a word, may either be retained or elided. This rule we find corroborated by the Sindhī, but not without some essential restrictions, the consonants being on the whole more frequently retained than elided, as the effeminacy of pronunciation has not yet reached that degree of indistinctness in Sindhī, which so peculiarly characterizes the Prākṛit. We shall therefore find, that in many instances the Sindhī has followed the already beaten track, but has more frequently preserved the old harder form, or chosen its own way of elision and contraction. The semi-vowels are but rarely totally elided in Sindhī; they either keep their place or are dissolved into their corresponding vowels.

Examples of elision: सुई suī, needle, Prāk. सूई, Sansk. सूची. किओ kiō, done, Prak. किदो, Sansk. कृत; राउ rāu, prince, Prāk. राआ, Sansk. राजा; चउमासो ča-umāsō, the rainy season, Sansk. चतुर्मास; सरउ sara-u, autumn, Prāk. सरदो, Sansk. शरद्; पिउ piu, father, Prāk. पिआ, Sansk. पिता.

This process of elision is extended even to foreign words, as: नाखुओ nākhuō, a ship-master, Pers. نَاخُدا.

But more frequently the consonants keep their place, as: सागरु sāgaru, the sea, Prāk. साअरो, Sansk. सागर; नगरु nagaru, town, Prāk. एअरो, Sansk. नगर; वचनु vačanu, promise, Prāk. वअण, Sansk. वचन.

It is quite characteristical, that the Prākṛit does not elide the cerebrals, for which it shows already such a predilection, but, wherever possible, it changes

the dentals into cerebrals, to guard them thus against elision. This process we find in full operation in the modern dialects, which have sprung from the Prākṛit; the common dentals have become too weak for the mouth of the people, a circumstance, which receives a particular light from the manner, in which the modern Indians write and pronounce European words; every dental is without mercy changed by them into a cerebral, which proves at least so much, that the cerebrals are more familiar to them, than the dentals.

Let us now briefly glance over the exceptions, which have been noted down by the Prākṛit grammarians.

1) According to the rule, laid down at the head of this paragraph, the letters क k, ग g, च č, ज j are, when not elided, retained. The exceptions from this rule in Prākṛit are not borne out by the Sindhī, and seem therefore to have been more of a local character. The only exception, which is corroborated by the modern idioms, is the Prākṛit form बहिणी, sister, Sansk. भगिणी, which must be explained by an original form बघिणी, from which बहिणी has sprung; Hindī बहिन् and Sindhī, by transposition of the aspiration, भेणु bhēṇu.

क k, may pass into its corresponding media ग, as: भगनु bhaṅatu, a worshipper, Sansk. भक्त; संगति saṅgate, strength, Sansk. शक्ति. On the contrary there is a transition of ग to क (and by the influence of following r to kh) in खडु khaḍa, a pit, Prāk. गडु, Sansk. गर्त.

2) The cerebral ट t and its aspirate ठ th, frequently pass into their corresponding media, as: कंठी kandhī, a necklace (besides कंठी), Sansk. कण्ठीय. This is fully borne out by the modern dialects, especially the Sindhī, which goes already a step further in this downward course, and changes ड d to ङ ṛ, and ढ dh to ढ ṛh; e. g. बडु baṛu, the Indian fig-tree, Sansk. बट; टोड़णु trōṛaṇu, to break, Sansk. चोटन; पढ़णु paṛhaṇu, to

read, Sansk. **पढ़**; **पीढ़ी** pīrhī, throne, Sansk. **पीठी**; **लुढ़णु** lurhaṇu, to roll down, Sansk. **लुढ़**.

To this permutation also the original Sanskritical **ड** ḍ is subject in many instances, as: **जुड़णु** jurāṇu, to be joined, Sansk. **जुड़**; **पीड़णु** pīraṇu, to press, Sansk. **पीड़**; **जड़ु** jaṛu, inanimate body, Sansk. **जड़**. In a similar manner also the Sansk. **ढ** ḍh may be changed to **ढ़** ṛh, as: **मूढ़ु** mūrhu, ignorant, Sansk. **मूढ़**.

But by far the greatest number of words, in which **र** or **रह** is to be found, is of non-Ārian origin.

3) **त** very often passes into its media **द**, as: **खांदि** khānde, patience, Sansk. **क्षान्ति**. The Sansk. participial termination **अन्त** (अत्) is always changed in Sindhī to **अंदो** andō, as: **हलंदो** halandō, going, **कंदो** doing. **त** is even changed to an aspirated cerebral, but only in such cases, where the aspiration has been caused by an elided **र**, as: **वढु** vaṭhu, taking, Sansk. **वृत्ति**. **त** is preserved in many instances, where in Prākṛit it has passed into the media **द**, as **रुति** rute, season, Prāk. **उदुऊ**, Sansk. **चतु**. In words borrowed from the Arabic (or Persian) **त** is occasionally aspirated, as: **हिम्मथ** him-matha, Arab. **هَيْث**; **साअथ** sāatha, hour, Arab. **سَاعَة**.

4) **प** only rarely passes into its media **ब**, as **बि** bi, also, Sansk. **अपि**; **रज्जूतु** rajbūtu, a Rajput, Sansk. **राजपुत्र**; Prāk. **उवरि** upon, but Sindhī **परि**.

On the other hand there is a transition of the media to the tenuis in the abstract affix **प**, **पो**, **पणु** etc. (Hindī **बन्**), from the Sansk. affix **त्व**, **त्वन** ($v = b = p$), as: **डाहप** dāhapa, wisdom.

Final **प** is now and then changed to **u** ($p = b = v = u$), as: **ताउ** tāu, heat, Sansk. **ताप**, Hindī **ताव** tāō.

5) The substitution of **ल** in lieu of **ड** has been preserved in the case of: **तलाउ** talāu, a tank, Prāk.

तलाञ्ज, Sansk. **तडाग**. In other examples however the course, taken by the Prākṛit, has again been abandoned, and a new one struck out; e. g. the Prākṛit **डालिम**, pomegranate, sprung from the Sanskrit **दाडिम** (by the substitution of **ल** for **ड**) becomes in Sindhī **डाढ़ूं** *ḍāṛhũ* (Hindī **दाड़िम्**), the initial dental **द** being first changed to **ड** *ḍ* and then hardened to **ड़** *ḍ̣*, and **ड** *ḍ* passing into **ड़** *ṛ* with an additional aspiration (which is rather unusual).

The modern idioms deviate in this respect from the Prākṛit, that they change **ड** *ḍ* to **ड़** *ṛ*, instead of substituting **ल** for **ड**; but therein also lies a hint, how the substitution of **ल** for **ड** has been possible. The change must have been effected by the medium of **ड़** *ṛ* (not of **र**, as Lassen supposes), which approaches **ल** very closely in sound. This explains sufficiently such like cases as: **पीलो** *pīlō*, yellow, Sansk. **पीत**; the change must have passed through the following stages, as: **पीत** = **पीद** = **पीड** = **पीड़** = **पील**.

6) The substitution of **र** *r* for **द** in those numerals, which are compounded with **दश**, has been retained in Sindhī, as well as in the cognate dialects, e. g. Prāk. **एञ्चारह**, Sindhī **यारंहं** *yārāhā*, eleven; Prāk. **वारह**, Sindhī **बारंहं** *bārāhā*, twelve; Prāk. **तेरह**, Sindhī **तेरंहं** *tērāhā*, thirteen; **द** however must be standing by itself, for Prāk. **चउदह**, Sindhī **चोड़ंहं** *čōḍāhā*, fourteen.

§. 8.

3) Single Aspirates in the midst of a word.

On the average the aspirates are in Sindhī more frequently preserved, than elided, though the Prākṛit laws, concerning their elision, are also in force.

a) The letters **ख** *kh*, **घ** *gh*, **थ** *th*, **ध** *dh*, **भ** *bh* may be elided in this wise, that only the spiritus **ह**

remains. This phenomenon is so far of great importance, as the Prākṛit seems to indicate thereby, that it considers the aspirates as compound consonants, like gh, bh etc., the base of which is dropped and the spiritus ह alone retained. The aversion of the Prākṛit against the aspirates seems to point to a Tātār under-ground current in the mouth of the common people, the Drāvidian languages of the south being destitute of aspirates. Against this tendency of clearing away the aspirates the modern idioms react far more strongly than the old Prākṛit, their pronunciation proving in this respect much tighter, than that of their immediate common mother-tongue.

Examples of elision: मुंहं mūhū, face, Prāk. मुहं, Sansk. मुख; but मुखु mukhu is also in use in Sindhī; मीहु mīhu, rain, Prāk. मेहो, Sansk. मेघ; in Sindhī also मेघु; सही sahī, friend, Prāk. सही, Sansk. सखि; कहणु kahaṇu, to say, Prāk. कह, Sansk. कथ्; लहणु lahaṇu, to obtain, Prāk. लह, Sansk. लभ्.

In some instances the Sindhī advances beyond the Prākṛit by dropping ह, which has been severed from its base, as; साऊ sāū, upright, Prāk. साहु, Sansk. साधु.

b) But more commonly the aspirates in question are retained, as: सुखु sukhu, pleasure, Prāk. सुखं; अधीरो adhīrō, hasty, Prāk. अधीरो; सुघडु sughaṛu, shrewd, Sansk. सुघट.

c) The aspirates छ čh, ज् jh, ठ ṭh, ढ ḍh, फ ph are retained unaltered; e. g. इछा ičhā, wish, Sansk. इच्छा; अछो ačhō, white, Sansk. अछ; कंठी kanṭhī, a kind of necklace, Sansk. कण्ठीय; ढूँढणु ḍhūṇḍhaṇu, to seek, Sansk. ढूँढण; सफलु saphalu, fruitful, Sansk. सफल.

d) The aspirate ठ ṭh may also pass into its corresponding media, as: सुंढि sunḍhe, ginger, Sansk. शु-एठी, Hindī सोंढ; कंढी kanḍhī, a kind of necklace (be-

sides कंठी); गंढि gandhe, a bundle, Prāk. गरुठि, Sansk. यन्धि.

The cases of a media passing into its corresponding tenuis are very rare, as: सुठो suthō, pure, Sansk. शुद्ध, Hindī again सुध्.

e) The aspirated dental थ th passes in some instances into its corresponding media ध, as: पंधु pandhu, journey, Sansk. पन्था m. The aspirated dentals may also be exchanged for their corresponding cerebrals, as: बुढो būdhō, old, Prāk. वड्ह, Sansk. वृद्ध; मूढु mūdhu, a fool, Prāk. मुद्ध, Sansk. मुग्ध.

The transition of an aspirated dental to its corresponding non-aspirate is very rare, as मदु madu, liquor, Sansk. मधु (Hindī मद् and मधु).

§. 9.

4) Single nasals.

The dental न n, is now and then changed to the palatal ज ण, as: थजु thaṇu, woman's milk, Sansk. स्तन, Hindī थन् (udder). न is changed to the cerebral ण ṇ in धेणु dhēṇu, a milk-cow, Sansk. धेनु. In the case of लिमु limu, a nimb-tree, न has been exchanged for ल, Sansk. निम्बु, Hindī नीम् and लीम्.

The palatal ज ण is in some instances substituted for ज्ञ jñ (= Sindhī ज ज), as मिजु miṇu, marrow, Sansk. मज्जा; but besides मिजु the form मिज मिजा, is also in use. Similarly ज ण may supplant ण ṇ, as: पुजी puṇī, virtuous, Prāk. पुणण, Sansk. पुण्य; सुजो suṇō, empty, Prāk. सुणण, Sansk. शूण्य. It only rarely happens, that a cerebral ṇ is changed to a dental one, as: पुनो (= punnō) accomplished, participle past of पुजण, Sansk. पूर्ण.

A single म m in the midst of a word is now and

then elided, as: **साईं** sāĩ, lord, Sansk. **स्वामी** (= **स्वामिन्**); but the form **सामी** sāmī has likewise been preserved.

म m is further elided in the affixes **मन्** (= **इमन्**) and **मय**, as: **अछाणि** ačhāṇe, whiteness, from **अछो** ačhō, white; **लोहांओं** lōhāñ, made of iron; further in the affix **मत्**, as: **भर्यतु** bharyatu, a carrier of burden, from **भरी**, a load. These forms we shall explain further on in the formation of themes.

§. 10.

5) The semi-vowels **य** y, and **व** v.

1) In Prākṛit **य** y has lost its hold in the midst of a word; it is either dissolved into the vowel i, or changed to **ज** j, or dropped altogether. In Sindhī on the contrary **य** may keep its place in the midst of a word; it is even frequently inserted, to avoid a hiatus, as: **आयो** āyō, come, **भर्यो** bharyō, filled, though these forms may also be written and pronounced: **आइओ** ā-i-ō, bhar-i-ō, which is frequently done in poëtry, to gain a syllable. The cases, where **य** has been dropped altogether in Sindhī, are rare, as: **वाउ** vā-u, wind, Prāk. already **वाऊ**, Sansk. **वायु**; **य** is frequently contracted, as: **नेणु** nēṇu, eye, Prāk. **णञ्जणं**, Sansk. **नयनं**; at the end of a word the elision of **य** is more common, as: **विशु** viṣu, world, Sansk. **विषय**. After the precedent of the Prākṛit **य** is exchanged for **ज** in cases like the following: **सेज** sējā, bed, Prāk. **सेज्जा**, Sansk. **शय्या**; **पीजु** pīju, draught, Sansk. **पेयं** etc.

य as a sign of the passive verb is in Sindhī, as already in Prākṛit, always changed to **ज** j, a method, by which the Sindhī has gained a regular passive voice, whereas all the kindred dialects are compelled to make

up the passive by compositions; e. g. **डिसिजणु** ḍisijaṇu, to be seen, active **डिसणु** ḍisaṇu, to see, Hindī **देखा जाना** etc.

2) **व** v is, after the analogy of **य**, either preserved or dissolved into u; but if the laws of euphony require it, it is again reinstated between two vowels, and very rarely dropped altogether; e. g. **जीउ** jīu, life, formative **जीव** jīva (instead of **जीञ्ज** jīa), Prāk. **जीञ्जं**, Sansk. **जीव**; **देवी** dēvī, goddess; on the other hand **देउ** dēu, a demon, formative **देव** dēva; **पवनु** pavanu, wind, Prāk. **पउणु**, Sansk. **पवन**. It is also now and then totally elided; as: **जिञ्जणु** jiaṇu, to live; **डिहु** ḍīhu, day, Prāk. **दिञ्जहो**, Sansk. **दिवस**, especially when compounded with another consonant, as we shall see hereafter. It may also be contracted, as: **पूणु** pūṇu, to fall, instead of **पवणु**; **चूणु** cūṇu, to say, instead of **चवणु**. In the prefix **अव** it may also be contracted to **औ** au, as: **औसारु** ausāru or **अवसारु** avasāru, want of rain; **औतारु** autāru or **अवतारु** avatāru, an Avatār.

A euphonic insertion of **व** takes place in the word **छांव** chāva shade, to keep the two vowels ā-a asunder; in Prākrit already; for similar reasons, **ह** has been inserted, **छाहा** (comp. Varar. II, 18), Sansk. **छाया**.

§. 11.

6) The liquidæ **र** r and **ल** l; the sibilant **स** s and the spiritus **ह** h.

1) **र** r and **ल** l are not elided in Sindhī, but keep their respective places; **ल** is frequently exchanged for **र** in Sindhī, as: **केलो** kēlō or **केरो** kērō, name of a flower; **बुर्बुली** burbulī, a nightingale, from the Persian **بُلبُل**; **सिञ्जारु** siāru, a jackal, Hindī **सिञ्जाल**, Sansk. **शृगाल**;

डुबिरो ḍubirō, weak, instead of: डुबिलो ḍubilō, which is also in use, Sansk. दुर्बल; सराह sarāha, praise, Prāk. सलाहा, Sansk. स्थाया. The only example, in which र has been changed to ज = ज़ is पुजणु pujaṇu, to be accomplished (Hindī likewise पूजना) from the Sansk. पूरण.

2) The sibilant स (be it original or a derivative from श and ष) either keeps its place or is changed to ह, as: देसु dēsu, country, more generally: देहु dēhu, Sansk. देश; मासु māsu, flesh, or माहु māhu, Sansk. मांस.

In the case of हंजु hanju or हंहु hanjhu, a wild goose, original स has been exchanged for ज or श (in Hindī हंस or हांस), Sansk. हंस. Similarly हंज hanja or हंहु hanjha, tear, Sansk. अश्रु, Prāk. अंसु (initial h being in Sindhī of a euphonic nature in this case); in the same way the Sindhī demonstrative pronoun इहो ijhō seems to have sprung from एस = एष, and उहो ujhō from the remote demonstrative base u, and sō (= sa).

3) ह h remains unaltered in Sindhī; in some instances however it is dropped for euphony's sake, as: सरहो sarahō, joyful, Sansk. सहस्र (= सहरसो = सह-रहो = सरहो) साऊ sā-ū or साहु sāhū, the same as: साधु or साधू honest.

Remark. The final consonants, their respective changes and permutations we may here as well pass over, as the modern Indian vernaculars have already so much receded from the old Prākrit, that partly quite new formations have been introduced, which preclude any nearer comparison with the Prākrit. The particular changes or elisions, to which the final consonants are subject in Sindhī, we shall supply in their proper places.

§. 12.

7) Compound consonants.

For a thorough insight into the nature of the North Indian vernaculars this point is of the greatest importance; for thus only we can trace out the changes, which the Sanskrit has undergone in the mouth of the common people, if we follow up the laws, according to which the Sanskrit sounds have been decomposed into the Prākṛit and its modern daughters, or weakened at least to such a degree, that they are now scarcely recognisable. We can perceive a principle pervading this process of decomposition similar to that, by which out of the old Latin the modern Romanic tongues have been derived, and the mutual congruity is often surprising.

We meet here again with the same principle, which we have seen operating in the decomposition of the vowels and the single consonants. The effeminacy of pronunciation, which absorbs every hard and rough sound, and which consequently rather bears up with vowels, though they may form a displeasing hiatus, than with consonants, which are elided wherever possible, can in a far less degree endure compound consonants. All means are therefore employed, either to smooth them down or to assimilate them, in order to adjust them for a Prākṛit mouth, a consonant compounded of letters of different vargas being incompatible with Prākṛit rules of euphony. It is understood, that in such an idiom a conjunction of three letters is quite out of question; the utmost which the Prākṛit can endure, is the same letter doubled, as क्क, त्त etc.; र् and ह् alone cannot be doubled.

Another means, to do away with a compound consonant, is to dissolve the same into its component parts by the insertion of a vowel, a method, to which recourse is had very frequently in Prākṛit and the modern vernaculars.

But even such a doubled consonant is as yet thought too hard; we perceive therefore already a tendency, as well in the old Prākṛit as in its daughters, to clear away the doubling of a consonant by prolonging the preceding vowel, to restore thereby again the quantity of the syllable, as: **आगि** āge, fire, Prāk. **अग्गि**, Sansk. **अग्नि**, Hindī **आग्**; Hindī **भीन्** wall, Sindhī **भित्ति**, Sansk. **भित्ति**.

§. 13.

A) Assimilation of the first four consonants of the five vargas.

These are the following:

क k, **ख** kh; **ग** g, **घ** gh.
च č, **छ** čh; **ज** j, **झ** jh.
ट ṭ, **ठ** ṭh; **ड** ḍ, **ढ** ḍh.
त t, **थ** th; **द** d, **ध** dh.
प p, **फ** ph; **ब** b, **भ** bh.

The ground-law of the Prākṛit is this: when two consonants form a compound, the former must give way to the latter, by being assimilated to the same; thereby originates the only conjunction of consonants, which is suffered in Prākṛit, the doubling of the same consonant. In the dental class this doubling of a consonant does not prevent it from passing over into the cerebral class; in the other vargas the transition of a so doubled consonant to another varga is rare, as the consonant gains more strength by being doubled. The only example of such a transition to another varga is **सर्वगु** sarvaḡu, omniscient, Prāk. **सर्वज्ज**, Sansk. **सर्वज्ञ**, where the doubled palatal has been changed into a double guttural (**ग** = **ग्ग**), a transition, which is natural enough in a single consonant, but which is very seldom to be met with in a doubled consonant. **सघणु** saghaṇu, to be able, Prāk. **सक्कणोमि**, Sansk. **शक्नोमि**

(Hindī सक्ना), and perhaps a few others, which may have escaped my notice.

On the whole the Sindhī, as well as the kindred dialects, agrees with this ground-law of the Prākrit¹), without making it an immutable rule of its proceedings: for it may also assimilate the following consonant to the preceding. In many instances the Sindhī is more original, than the Prākrit, by preserving such like conjunctions of consonants, as are usual in Sanskrit.

Examples of assimilation.

सुतो sutō, asleep, Prāk. **सुत्तो**, Sansk. **सुप्त**; **उपनो** upanō, created, Prāk. **उप्पण**, Sansk. **उत्पन्न**; **भतु** bhatu, boiled rice, Prāk. **भत्त**, Sansk. **भक्त** (Hindī **भात्**, by prolonging the preceding vowel); **लधो** ladhō, received, Prāk. **लद्ध**, Sansk. **लब्ध**. But on the other hand: **कुबो** kubō, hump-backed, Prāk. **खुज्जो**, Sansk. **कुञ्ज**.

But an original compound consonant may also be preserved unaltered in Sindhī, as: **शब्दु** śabdu, word, Prāk. **सह**, Sansk. **शब्द**; **मुक्तो**, mukto, free, Prāk. **मुत्त**, Sansk. **मुक्त**.

It depends however more or less on the option of the speaker, if he will pronounce a compound consonant as such, or separate the same by the insertion of a vowel, as: **शब्दु** śabdu, or **शबिदु** śabidu, the inserted i being pronounced so rapidly, that it is scarcely perceptible. The Musalmāns therefore, when writing with Arabic letters, never place the sign jazm (ـَ) above a consonant, destitute of a vowel, but always add the kasr, which is nearly equal to jazm, it being scarcely heard at all in

1) It must be stated here, that according to the common method of writing the Sindhī, a double consonant is not expressed generally, but only in such instances, where two words, written else in the same way, are to be distinguished, as **اُن** una, by him, and **اُنْ** unna, wool.

pronunciation. The next vowel, thus inserted, is usually i (kasr), but a or u may also be employed, according to euphony or the sequence of vowels, as: **भग॒तु** bhagātu, a worshipper, Sansk. **भक्त**; **सग॒ति** sagate, power, Sansk. **सक्ति** (Hindī **सकत्** f.).

§. 14.

B) Assimilation of the nasals.

a) A nasal, preceding a consonant, generally keeps its place as: **अ॒न्तु** antu, end, Sansk. **अन्त**. A preceding nasal may be dropped altogether, if the preceding vowel happen to be a long one, as: **मा॒सु** māsu, flesh, Sansk. **मांसं**; **गा॒डो** gādō, a cart, Sansk. **गन्ती** (Hindī **गाड़ी**), the doubled consonant being cleared away in the latter instance by the prolongation of the preceding vowel.

The compound **न्म** nm is severed by the insertion of a vowel, as: **ज॒नमु** janamu, birth, Sansk. **जन्म**.

b) In a compound consonant the following nasal is assimilated to the preceding consonant, as: **आ॒ग्नि** āge, fire, Prāk. **अग्नि**, Sansk. **अग्नि**; **ल॒गो** lagō, applied, Prāk. **लग्ग**, Sansk. **लग्न**; **भ॒गो** bhagō, broken, Sansk. **भग्न**.

The compound consonant however may also remain unaltered, or be taken asunder by the insertion of a vowel, as: **र॒त्नु** ratnu or **र॒तनु** ratanu, jewel; **सु॒ज्ञा॒णु** jujānu, wise, Prāk. **सुज्ज**, Sansk. **सुज्ञ**; **सु॒प॒नो** supanō, dream, Sansk. **स्वप्न**.

The nasal may also be pushed forward, to escape being assimilated: as: **न॒ंगो** nangō, naked, Prāk. **नग्गो**, Sansk. **नग्न**.

On the reverse a following nasal may also assimilate a preceding consonant, as: **स॒इ॒न** sa-ina, hint, Sansk. **संज्ञा**; **रा॒णी** rānī, queen, Sansk. **राज्ञी**. The nasal may also assimilate a preceding consonant in such a wise,

that it draws the same over at the same time to its own varga. The only example of such an assimilation (if it be not to be explained in some other way) is the reflexive pronoun पाण pāṇa, self, Prāk. अपाण, Sansk. आत्मा; in Hindī we have the form आप्, which has sprung from अप्, instead of अत् (= आत्मा); compare on this head: Lassen §. 67.

c) The nasals may assimilate a preceding or following semi-vowel, as: पुजी puñī, virtuous, Prāk. पुण्ण, Sansk. पुण्य; सुजो suñō, empty, Prāk. सुण्ण, Sansk. शूण्य; उन्न unna, wool, Sansk. उर्ण; चउमासो ča-umāsō, the rainy season, Sansk. चतुर्मास.

On the other hand notice पूरो pūrō, full, Sansk. पूर्ण; चूरु čūru, pulverized, Sansk. चूर्ण, where the semi-vowel r has assimilated the nasal, r being stronger in sound, than n.

म mr in the Sanskrit आम्र āmra, is changed in Sindhī to mb, as: अंबु ambu, mangoe, Prāk. अम्ब (Hindī आम्र); but in the case of the Sindhī word ट्रामो trāmo, copper, Sansk. ताम्र, Prāk. तम्ब (Hindī तांबा or तामा) the semi-vowel r has been pushed forward to t = ṭ, as r may easily hold its place in conjunction with a dental or cerebral.

म्ब mb is assimilated to mm, as: निमु nimu (= nimmu) a lime-tree, Sansk. निम्ब; म्ल ml is taken asunder, after the analogy of the Prākrit, as: मिलणु milaṇu, to be obtained, Prāk. मिलाण, Sansk. म्लै, Hindī likewise मिलना.

§. 15.

C) Assimilation of the semi-vowels.

a). The semi-vowel य y.

a) If the semi-vowel य happen to be joined to a preceding consonant, it is assimilated to the same, as:

जोगु jōgu, fit, Prāk. **जोग्ग**, Sansk. **योग्य**, Hindī **जोग्**; **वाघु** vāghu, a tiger, Sansk. **व्याघ्र**; **वइसु** va-isu, a Vai-shya, Sansk. **वैश्य** (Hindī **बैस्**). It may, however, also hold its place, as: **वाक्यु** vākya, a sentence, Sansk. **वाक्य**, though this is very rarely the case.

β) **य**, when compounded with a preceding **र**, is elided, as: **तुरी** turī, a small trumpet, Prāk. **तुरं**, Sansk. **तूर्य**; **धीर** dhīra, firmness, Prāk. **धीरं**, Sansk. **धैर्य**; **आरु** āru, sense of honor, Sansk. **आर्य**, Hindī **अरिज्**. But **य** may also be preserved by being changed to **ज**, as: **धीर्जु** dhīrju, the same as: **धीर**; **सूरिजु** sūrīju, the sun, Prāk. **सूरो** or **सुज्जो**, Sansk. **सूर्य**; **अचुर्जु** ačurju, wonderful, Prāk. **अच्छरिअ**, Sansk. **आश्चर्य**.

γ) **य** joined to a preceding dental is either simply dropped, as: **नितु** nitu, always, Prāk. **निच्च**, Sansk. **नित्य**; **आडितु** āditu, the sun, Sansk. **आदित्य**, or it may also, though rarely, be preserved, as: **मठ्यां** maṭhyā, falsely, Prāk. **मिच्छा**, Sansk. **मिथ्या**. But the more usual way is that **य**, being first assimilated to a preceding dental, draws the same over to its own (i. e. palatal) class, so that **त्य** is changed to **च्च**, **थ्य** to **च्छ**, **द्य** to **ज्ज** and **ध्य** to **ज्झ** (for which double consonants, as remarked already, the simple bases are only written in Sindhī); e. g. **विज्ञा** vijñā, science (**ज्ञ** = **ज्ज**), Prāk. **बिज्जा**, Sansk. **विद्या**; **अजु** aju, to-day, Sansk. **अद्य** (Hindī **आज्**); **खाजु** khāju, food, Sansk. **खाद्यं**; **मंजु**, manjhu, the midst, Prāk. **मज्जो**, Sansk. **मध्य**; **बज्जणु** bajhaṇu, to be bound, Sansk. **बध्य**; **वाजो** vājho, a Hindū schoolmaster, Sansk. **उपाध्याय**; **हचा** hačā, murder, Sansk. **हत्या**.

δ) **य** joined to a preceding **ह** is changed to **ज्झ**, as: **गुजो** gujhō, concealed, Prāk. **गुज्झाओ**, Sansk. **गुह्यक**.

ε) **य** is assimilated to a preceding **ल**, but final **ल**, instead of being doubled in consequence thereof, is

aspirated, e. g. कल्ह kalha, yesterday, Prāk. कल्ल, Sansk. कल्यं (Hindī कल्); मुल्हु mulhu, price, Sansk. मूल्य; in the midst of a word य is simply assimilated to ल (the doubling not being expressed in Sindhī), as: पलगुं palangu, a bedstead, Sansk. पर्यङ्ग (r being exchanged for l); पलाणु palāṇu, a pack-saddle, Prāk. पल्लाण, Sansk. पर्याण.

b) The semi-vowel र r.

a) र is assimilated to a preceding or following consonant, as: अगु āgu, the front, Prāk. अग्गो, Sansk. अय; गूजरी gūjārī, name of a Rāginī, Sansk. गुर्जरी; गजणु gajāṇu, to thunder, Sansk. गर्जन (but Hindī गरजना); कमु kamu (= kammu), business, Prāk. कम्मो, Sansk. कर्मन् (Hindī काम्); मुंढी mundhī, head, Sansk. मुर्धन्; सपु sapu, snake, Sansk. सर्प; सिघो sighō, quick, Sansk. शीघ्र (Hindī शीघ्र); चकी čakī, a mill, Sansk. चक्र; निभागु nibhāgu, misfortune, Sansk. निर्भाग.

On the other hand र, preceding or following a consonant, may just as easily hold its place, without being assimilated, as: चर्चो čarčō, silly talk, Sansk. चर्चा; प्री prī, friend, Sansk. प्रिय; पभु parbhu, a festival, Sansk. पर्व (व = ब, and ब aspirated by the influence of र); गर्बु garbu, pride, Sansk. गर्व; शुक्रu šukru, Friday, Sansk. शुक्र; सुर्गु surgu, heaven, Sansk. स्वर्ग; धर्मु dharmu, religion, Prāk. धम्म, Sansk. धर्म.

Very frequently such a compound is again dissolved into its constituent parts by the insertion of a vowel, as: पिरि pirī, friend, or प्री prī; पिरिभाति piribhāte, break of day, Sansk. प्रभात; or r is transposed for euphony's sake, as: पर्तापु partāpu, splendour, Sansk. प्रताप; पर्तु partu, leaf (of a book), Sansk. पत्र; ड्रिघो ḍrighō, long, Prāk. दिग्घ, Sansk. दीर्घ; किर्ति kirte, trade, किर्तु kirtu,

action, Sansk. कृति and कृत; ट्रकु ṭraku, a spinning wheel, Sansk. तर्कु.

It very rarely happens, that r is totally elided in a compound, as: वाघु vāghu, tiger, Sansk. व्याघ्र; राति rāte, night, Sansk. रात्रि (Prāk. रत्ती by ejection of ā); भाउ bhāu, brother, Sansk. भ्राता. The ejection of r in these and such like examples is caused by the preceding long vowel, which precludes the possibility of assimilating the compound consonant, or by the consonant, with which r forms a conjunction, being initial. In such cases, as रत्ती, the Prākṛit has preferred to drop the long vowel, in order to make room for assimilation.

β) When compounded with a preceding dental, r is in most cases assimilated to the same in Prākṛit, though it may also keep its place; in Sindhī on the other hand r is, when following a dental, mostly preserved, and the assimilation takes place only in the dialect of Lār (Lower Sindh), whereas in the dialect of the Upper country (Sirō) the original compound is preserved, the dental only being commonly changed to a cerebral (or even to an aspirated cerebral, by the influence of r); e. g. पुट्टु puṭṭu, son, Prāk. पुत्त, Sansk. पुत्र (in Lār: पुट्टु puṭṭu, according to the analogy of the Prākṛit); मिट्टु miṭṭu, friend, Prāk. मित्त, Sansk. मित्र (in Lār: मिट्टु miṭṭu); चंडु čandru, the moon, Prāk. चन्द, Sansk. चन्द्र; खेट्टु khēṭṭu, a field, Sansk. क्षेत्र; मंट्टु manṭṭu, (or with transition to the media) मंड्रु mandru, an incantation, Sansk. मन्त्र; त्रे trē, three, Sansk. त्रि; डड्डु ḍaḍḍhu, or डड्डु ḍaḍḍhu, a cutaneous disease, Sansk. दद्रु; द्रापणु dhrāpaṇu, to be satiated, Sansk. तर्पण (by transition of the tenuis into the media). In those adverbs, which are compounded with the adverbial affix च, च is, after the precedent

of the Prākṛit, changed in Sindhī to **थ**, as: **किथे** kithē, where; **जिथे** jithē, in which place; **तिथे** tithe, in that place etc.

R, when preceding a dental, may likewise be assimilated to the same, as: **कतरु** katanu, to spin, Sansk. **कर्त्तन**; **कतर** katara, scissors, Sansk. **कर्त्तरी**; **वटि** vatē, a wig, Sansk. **वर्त्तिका**; **खड्ड** khada, a pit, Prāk. **गडो**, Sansk. **गर्त**. On the other hand the compound may also be retained unaltered, as: **अर्धांगु** ardhāngu, palsey, Sansk. **अर्धाङ्ग**; **अर्थु** arthu, object, Sansk. **अर्थ**; **तीर्थु** tīrthu, a holy bathing-place, Sansk. **तीर्थ**; or the compound may again be dissolved by the insertion of a vowel, as: **मूरति** mūrate, image, Sansk. **मूर्ति**; **कीरति** kīrate, glory, Sansk. **कीर्ति**, Prāk. **किस्ति**; **तीरथु** tīrathu = **तीर्थु**.

γ) **र्व** rv is either assimilated, as: **सभु** sabhu, all, Sansk. **सर्व**, Hindī **सब्** (the aspiration of b being caused in Sindhī by the influence of elided r); or the compound may be retained unaltered, as, **सर्वसगति** sarvasagāte, omnipotent; or the compound may be dissolved again by the insertion of a vowel, as: **पूरबु** pūrabu, the east, Sansk. **पूर्व**.

δ) In the compound **श्र** śr the semi-vowel r may either be assimilated, as, **सुओ** suō, heard, Prāk. **सुदो** (= **सुतो**), Sansk. **श्रुत**; **ससु** sasu, mother-in-law, Sansk. **श्वश्रू**; or, the compound may be retained, as: **श्री** śrī, prosperity; or more commonly, the compound is dissolved by the insertion of a vowel, as **सिराधु** sirādhū, funeral obsequies, Sansk. **श्राद्ध** (Hindī **श्राद्ध**). The Sanskrit **अश्रु**, téar, Prāk. already **अंसु** (instead of **आसु**) has become in Hindī **आसूं**; the Sindhī form is **हंज** hanja or **हंज्** hanjha (with initial euphonic h), s being changed in this instance to **ज** or **ज्**; Panjābī likewise anjhu.

The same holds good with reference to the compound

स sr, as: **सहसु** sahasu, thousand, Prāk. **सहस्स**, Sansk. **सहस्र**.

The compound **शे** rś and **घे** rṣ are assimilated in Sindhī as well as in Prākṛit, as: **वसणु** to rain, Sansk. **वर्ष**; **पासो** pāsō, side, Sansk. **पार्श्व** (Hindī **पास्**); **सिसो** sisī, head and neck, Sansk. **शीर्ष** (Hindī **सीस्**); or they are preserved (of course with transition of **श** and **घ** to **स**), as: **दर्सनु** darsanu, interview, Sansk. **दर्शन**; **तर्सेणु** tarsanu, to wait, Sansk. **तर्षण**; the compound **घे** rṣ may also be dissolved into **रस**, and this again into **रह**, as: **सरहो** sarahō, happy, Sansk. **सहर्ष** (compare §. 11, end).

c) The semi-vowel **ल** l.

α) **ल** forming a compound with another consonant at the beginning of a word, is severed from the same by the insertion of a vowel, as: **सराह** sarāha, praise, Prāk. **सलाहा**, Sansk. **श्लाघा** (r = l in Sindhī); **किलेसु** kilēsu, fatigue, Sansk. **क्लेश** (Hindī **कलेस्**); **सलोकु** sa-lōku, a Slōka, Sansk. **श्लोक**.

β) In the midst of a word **ल** is assimilated to any consonant, save **य**, **र** and **व**, as: **बकरु** bakaru, vegetables, Prāk. **वक्कल**, Sansk. **वल्कल**; or it is severed again from the compound by the insertion of a vowel, as: **लुक**, hot wind, Prāk. **उक्का**, Sansk. **उल्का**, the initial vowel u being thrown back to serve in place of an inserted vowel.

d) The semi-vowel **व** v.

α) **व**, joined to a preceding consonant at the beginning of a word, is either dissolved into u, as: **सुर्गु** surgu, heaven, Sansk. **स्वर्ग**; **दुआरु** duāru, door, Prāk. **दुआरो**, Sansk. **द्वार**; **सुआउ** suāu, taste, Sansk. **स्वाद**; or it is totally elided (i. e. assimilated to the preceding consonant) as: **जलणु** jalaṇu, to burn, Sansk. **ज्वलन**; **सर्गु** sargu (besides **सुर्गु**), heaven, Sansk. **स्वर्ग**; **साई** sāi,

lord, or **सामी** sāmī, Prāk. **सामि**, Sansk. **स्वामिन्**; **सहुरो** sahurō, father-in-law, Sansk. **श्वशुर**; **ससु** sasu, mother-in-law, Sansk. **श्वश्रु**. **व** v may also be severed from the compound by the insertion of a vowel (a or u), as: **सवाड़** savāḍu, taste, flavour (besides **सुआउ**), Sansk. **स्वाद**; **दुवारु** duvāru, door (besides **दुआरु**). **व** very rarely assimilates a preceding consonant, as: **ब** ba, two, Sansk. **व** (= vva = bba = b̄).

β) **व** v being joined to a preceding consonant in the midst of a word, is assimilated to the same, as: **पको** pakō (= pakkō) cooked, Prāk. **पिक्क**, Sansk. **पक्क**; **सतु** satu, strength, Prāk. **सत्त**, Sansk. **सत्त्व**.

In the abstract affix **त्व**, **त्वन**, the dental on the other hand is assimilated to the semi-vowel **व**, which latter is first changed to the labial **ब**, and then to the corresponding tenuis **प**, so that we have in Sindhī the forms **प** pa, **पो** pō, **पणु** paṇu or **पणो** paṇō, as: **बान्हप** bānhapa, **बान्हपो** bānhapō etc., slavery, from **बान्हो** bānhō, a slave.

The regular form of assimilation however is also in use, but only in a few examples; **त्त** is in this way assimilated to **त्त** tt = **ट्ट** ṭṭ, and the double consonant again cleared away by the prolongation of the preceding vowel, as: **छोकिराट्टु** čhōkirāṭu, time of youth, from **छोकरु** čhōkaru, a boy.

The semi-vowel may also be dissolved into u, as: **परमेसुरु** paramēsuru, supreme lord = God, Prāk. already **परमेसुर**, Sansk. **परमेश्वर**; or it may be retained, as: **दानेस्वरी** dānēsvarī, liberal, besides: **दानेसुरी** dānēsurī.

§. 16.

D) Assimilation of the sibilants.

a) The palatal sibilant **श** ś.

a) **श** ś, when preceded by **च** č and **छ** čh, is assimilated to them, as: **अचुर्जु** ačurju, wonderful, Prāk.

अच्छरिञ्च, Sansk. **आश्चर्य** (long ā being shortened in Prākṛit and Sindhī, and in compensation thereof the following consonant doubled, to restore again the quantity of the syllable); **शनिचरु** śaničaru, Saturday, Sansk. **शनी-चर** (Hindī **सनीचर्**).

β) The compound **च** čč (which however is rendered in Sindhī, as all double consonants, by its simple base) arising from the assimilation of **च्य**, is, after the analogy of the Prākṛit, frequently aspirated in Sindhī, on account of the inherent tendency of the sibilant towards aspiration (**स = ह**), as: **विच्छूं** vičhũ, scorpion, Prāk. **निञ्छुञ्चो**, Sansk. **वृश्चिक**; **पछुताउ**, pačhutāu, repentance, Sansk. **पश्चात्ताप**, final **प** being changed (by **b = v**) in Sindhī to **u**.

γ) **श** followed by **म**, assimilates the same, as: **रसी** rasī (= rassī), a rope, Prāk. **रासि**, Sansk. **रश्मि**, but not necessarily; for: **कश्मीरु** kaśmīru, Kashmīr.

b) The cerebral sibilant **ष** ṣ.

α) The compound **ष्क** ṣk (of **ष्व** I have hitherto not met any instances) is assimilated in Sindhī to **क** (= **क्**), and not to **क्ख** kkh, as in Prākṛit; e. g. **डुकालु** ḍukālu, famine, Sansk. **दुष्काल**; **निकमी** nikamī, useless, Sansk. **निष्कर्म**; **सुको** sukō, dry, Sansk. **शुष्क** (Hindī, as in Prākṛit, **सूका**).

β) The compounds **ष्ट** ṣṭ and **ष्ठ** ṣṭh, are assimilated in Sindhī to **त्थ**, as: **डिठो** ḍiṭhō, seen, Prāk. **दिट्ठ**, Sansk. **दृष्ट**; **गोठु** gōṭhu, a village, Prāk. **गोट्ठी**, Sansk. **गोष्ठी**; **निठरु** niṭharu, obstinate, Prāk. **निट्ठर**, Sansk. **निष्ठुर**; **मिठो** miṭhō, sweet, Sansk. **मिष्ट**.

The compound is also retained unaltered, as: **डुष्टु** ḍuṣṭu, bad; but this is only done by Brāhmans, who understand Sanskrit; the common people ignore it completely.

The cerebral **ढ**, which has sprung from **ध** or **ड** by assimilation, may also pass into its corresponding media **ढ** dh, and this again to **ढ** ṛh, e. g. **कोढु** kōṛhu, leprosy, Sansk. **कुष्ठ** (the preceding vowel u having been lengthened in Sindhī to ō, to clear away the double consonant tth or ddh).

γ) The compounds **ष्प** śp, **ष्फ** śph are assimilated to **फ** in Sindhī, as: **बाफ** bāpha, steam, Prāk. **वप्फो**, Sansk. **वाष्प** (Hindī **बाफ़**, and even with aspiration of **ब** : **भाफ़**).

In compound words **ष्प** is simply assimilated to **प** p (= pp) as: **निपुट्रो** nipuṭrō, without a son, Sansk. **निष्पुत्र**.

δ) In the compounds **ष्म** śm and **ष्ण** śn, **ष** is in Prākṛit exchanged for h and placed after **म** and **ण** respectively; in Sindhī the original compound may be preserved, as: **विष्णु** viṣṇu, Prāk. **विणहु**; **विष्णवहू** vi-ṣṇavahū, a worshipper of Vishnu; by the Musalmāns however words of this kind are simply written **وِشْنُ**, **وِشْنَوَهُ**, Hindūstānī likewise **وِشْنُ**, as cerebral ś is ignored by the common people.

ε) The compound **ष्य** śy (and **ष्व** śv) is in Prākṛit assimilated to **स्स** ss, but in Sindhī to **ख** kh (= kkh) as: **सिखु** sikhu, a disciple = Sikh, Sansk. **शिष्य**.

c) The dental-sibilant **स** s.

α) The compound **स्क** sk is assimilated in Prākṛit to **ख** kh, in Sindhī however to **क** k, as: **कंधु** kandhu, shoulder, Prāk. **खंधो** (खंदो); Sansk. **स्कन्द** (Hindī **कंध**).

β) The compounds **स्त** st and **स्थ** sth are assimilated to **थ** (= tth) and **त्स** ts to **छ** čh (= ččh), as: **थजु** thañu, woman's milk, Sansk. **स्तन**; **थियो** thiō, become, Sansk. **स्थित**; **थंभु** thambhu, post (Prākṛit on the other hand

खम्भो), Sansk. स्तम्भ; वथु vathu, thing, Sansk. वस्तु; हथु hathu, hand, Prāk. हथ्यो, Sansk. हस्त (Hindī हाथ); थाणो thanō, place, Sansk. स्थान; अथ atha, is, Prāk. अत्थि, Sansk. अस्ति; वच्छि vačhe, a buffalo calf, Prāk. वच्छो, Sansk. वत्स.

The compound स्त st however may also, instead of being assimilated, be dissolved into its constituent parts by the insertion of a vowel, and when the compound happens to be initial, by prefixing a vowel, as: अस्तु-ति astute, praise, Prāk. थुई, Sansk. स्तुति; इस्तिरी istirī, woman, Sansk. स्त्री.

γ) स्प sp is assimilated to प (= pp), स्फ sph to फ (= pph), स ps to प (= pp) respectively as: फुटणु phuṭaṇu, to be broken, Sansk. स्फुट; फुड्ती phuṭtī, activity, Sansk. स्फूर्ति; लपी lapī, a dish of coarse wheaten flour, Sansk. लप्सिका; but स may also remain unassimilated, as: लप्सी.

In compound words स्प sp may be preserved, as: वि-स्पति, vispate, Thursday, Sansk. बृहस्पति; or the compound, especially at the beginning of a word, may be dissolved into its constituent parts, as: पारसु pārasu, the philosopher's stone, Sansk. स्पर्श (मणि), Hindī likewise पारस्.

δ) The compound स्न sn, when beginning a word, is either dissolved into its constituent parts by the insertion of a vowel, as: सनानु sanānu, bathing, Sansk. स्नान; सनेहो sanēhō, a message of love, Sansk. स्नेह; or the preceding स is cast off altogether, as: नीहु nīhu, love, Sansk. स्नेह (Hindī नेह), Prāk. also ऐहो; नुहु nuhu, daughter-in-law, Prāk. ऐणह, Sansk. सुषा.

ε) The compound स्म sm is assimilated to स s (= ss) as: विसाई visāī, stupor, Sansk. विस्मय; or dissolved again by the insertion of a vowel, as: सुमरणु sumaraṇu, to remember, Sansk. स्मृ; विसामणु visāmaṇu, to be

stunned, Sansk. **विस्मि** (**विस्मय**, Prāk. **विम्हञ्चो**); or s is changed to h and placed after **म** (similarly to **ष्म**), as Prākrit **म्ह** = **स्म**, in the pronominal forms **तुम्हे**, **अस्मे** (cf. Lassen p. 331, 4; p. 329, 5), In Sindhī the **म** of the conjunct **म्ह** is also changed to v, as **तव्हीं** tavhī, you, instead of **तुम्हीं** tumhī.

§) The compound **स्य** sy is assimilated to **स** s (= ss) and thence farther to **ह** h, as: **मुंहि** mūhī, **तुंहि** tūhī etc., which must have sprung from an original form **मस्य**, **तुस्य** etc., Prāk. already **मह**, **तुह** (thence also the other Prākrit forms **मज्झ**, **तुज्झ** = **मस्य**, **तुस्य** = **मस्य**, **तुस्य**); **तांहि** tāhē, of that (nom. sing. **सो** sō) Prāk. **तस्स**, Sansk. **तस्य**.

d) The compound **क्ष** kṣ.

This compound letter is assimilated in Sindhī:

α) To **ख** kh (= kkh), as: **अखि** akhe, eye, Sansk. **अक्षि**; **खीरु** khīru, milk, Sansk. **क्षीर**; **खारो** khārō, brackish, Sansk. **क्षार**; **खेतु** khetu, field, Sansk. **क्षेत्र**; **खिमा** khimā, patience, Sansk. **क्षमा**; **खी** khī, welfare, Sansk. **क्षेम**; **रखणु** rakhaṇu, to keep, Sansk. **रक्षण**; **खांदि** khande, patience, Sansk. **क्षान्ति**.

All these instances are against Prākrit usage, according to which **क्ष** ought to have been assimilated to **छ** ṣh, though **ख** is also admissible in Prākrit, and prove distinctly, that the Sindhī has followed its own course, independently of the Prākrit.

β) **क्ष** is also assimilated to **छ** ṣh, after the precedent of the Prākrit, as: **रिछु** riṣhu, a bear, Sansk. **चक्षु**; **छुरी** ṣhurī, a knife, Sansk. **क्षुरी**; **छिनणु** ṣhinaṇu, to pluck, Sansk. **क्षिण**; **लछणु** laṣhaṇu, sign, Sansk. **लक्ष** but **लखणु** lakhaṇu is also in use in Sindhī.

According to Prākrit rule every consonant (the nasal n excepted), which is joined to **क्ष**, must be dropped;

but the Sindhī so far deviates from the Prākṛit, that it separates any such consonant by the insertion of a vowel, as: Prāk. लच्छी, but Sindhī लछिमी lačhimī, the wife of Viṣṇu, Hindī likewise लक्ष्मी, Sansk. लक्ष्मी. On the other hand the Sindhī assimilates the nasal in the compound क्षण kṣṇ to ख (kh = kṣ), whereas the Prākṛit changes the same to एह, as: Sindhī तिखो tikhō (= tikkhō), quick, Prāk. तिण्ह, Sansk. तीक्ष्ण.

A change of ख kh (= kṣ) to the spiritus ह h is found in Hindī, after the analogy of the Prākṛit, as: Hindī दाहिना right (opposed to left), instead of the more common दक्खिणा, but not in Sindhī, which simply clears away the doubling of the letter in Prākṛit by the prolongation of the preceding vowel, as: डाखिणो ḍā-khinō, right, southern.

§. 17.

F) The spiritus ह h.

The spiritus ह cannot be assimilated to any other consonant. If therefore ह be joined to any other consonant, the compound is again separated into its component parts in the following way:

a) In the compounds ह hn, ह hm, ह is put after the nasal, a euphonic transposition, which is already common in Prākṛit, as: बाहि bāhe, fire (instead of बांहि bāhe), Prāk. वरही, Sansk. वहि; चिन्ह cīnha, mark, Sansk. चिह्न; the hardened Prāk. form चिन्ध or चेन्ध is not used in Sindhī.

The compound म्ह (instead of ह hm) is in Sindhī, on account of the preponderance of the labial, already exchanged for भ mbh, as: बांभणु bāmbhaṇu, a Brāhman, Prāk. वम्हण, Sansk. ब्राह्मण.

b) ह hy is assimilated to ज्ञ jh (by transposition: hy = yh = jh), as: गुज्ञो gūjhō, concealed, Prāk. गु-ज्जाञ्जो, Sansk. गुह्यक.

c) **ह** hv is assimilated to **भ** in Sindhī (hv = vh = bh), whereas in Prākṛit the following semi-vowel is simply elided, as: **जिभ** jibha, tongue, Prāk. **जीहा**, Sansk. **जिह्वा**, (Hindī **जीभ**).

§. 18.

E) Assimilation of three conjunct consonants.

In Sindhī, as well as in Prākṛit, a compound, consisting of three consonants, can only then be tolerated, if the first consonant happen to be a nasal: as: **चंद्रु** čandru, moon, **मंत्रु** manṭru, incantation.

As regards the assimilation of three conjunct consonants the preceding rules come into operation. If no assimilation takes place, the one or the other of the consonants thus joined together, is severed from the rest by the insertion of a vowel, as: **शास्तिरी** śastirī, a Shāstrī, learned in the Shāstras (a usual title of a Brāhman), from the Sansk. **शास्त्र**. In reference to the assimilation itself the following rules are to be observed.

a) If one of the consonants happen to be a semi-vowel, it is dropped, and the assimilation of the remaining two consonants is effected according to the usual method, as: **मराठी** marāṭhī, a Marāṭhī man (or. adj.), Sansk. **महाराष्ट्र**; **अग्यो** āgyō, the foremost, Sansk. **अग्न्य**; **पासो** pāsō, side, Prāk. **पास**, Sansk. **पार्श्व**.

The semi-vowel **य** alone, when preceded by a dental, forms an exception to this rule, this compound being changed to the corresponding palatal (see §. 15, γ), as: **संजो** sanjhō, evening, Prāk. **संज्हा**, Sansk. **सन्ध्य**.

b) When of three conjunct consonants the two former or the two latter can be assimilated, preference is given to the stronger assimilation, as: **मछु** mačhu, fish, Prāk. **मच्छो**, Sansk. **मत्स्य**; in this instance **त्स** ts is assimilated to **छ** (čch), the assimilation of it being stronger than that of **स्य** to **स्स**.

§. 19.

G) Elision of a double consonant.

The doubling of a consonant renders the same so much stronger, that even a long vowel, preceding it, must give way and is weakened to its corresponding short one. On the other hand a double consonant, as noticed already, may again be rendered simple; but in this case the preceding vowel, to make up for the quantity of the syllable, must be prolonged, as: **राति** *rāte*, night, Prāk. **रत्ती**, Sansk. **रात्रि**; **कमु** *kamu* (= *kam-mu*), business, Prāk. **कम्मो**, Hindī on the other hand **काम्**.

It is quite against the genius of the language, to elide totally a double consonant; notwithstanding this some few examples of this kind are to be met with in Sindhī, as: **डुआरि** *ḍuāre*, illness, **डुआरी**, adj. *ḍuārī*, ill, Prāk. **दुबल**, Sansk. **दुर्बल**; **मिओ** *miō*, friend (corroborated already by the Prākrit, which however preserves also the original from **मिहो**). In these and such like examples the process cannot have been such, that a double consonant is elided at once, but it must first have been reduced to its simple base by the prolongation of the preceding vowel, as: **मीतो** *mitō*, instead, of **मिहो**; from this base has sprung again, according to the usual laws of elision, the form **मीओ** *mīō*, in which, against the ordinary process, long *ī* has been shortened to *ī*, **मिओ**.

In the forms **डुआरि** and **डुआरी**, original double *b* must have been changed to *vv* (both letters, *b* and *v*, being already identical in Prākrit) previous to its elision; but it is quite an extraordinary phenomenon, that the following vowel has been lengthened instead of the preceding one.

Far more easily may one of the compound consonants be elided, when preceded by a long vowel, which renders the assimilation impossible, especially if one of the compound consonants be a semi-vowel, as: **वाघु** vāghu, a tiger, Sansk. **व्याघ्र**; **राणी** rāṇī, queen, Sansk. **राज्ञी**. Thus even two semi-vowels may disappear, as: **पासो** pāsō, side, Sansk. **पार्श्व**.

§. 20.

H) A double consonant at the beginning of a word.

A compound consonant at the beginning of a word is subject to the same laws of assimilation, as in the midst (or end) of a word. But as a double consonant would not be utterable at the beginning of a word, one of the assimilated, i. e. doubled consonants is simply cast off, so that only the simple base of the consonant remains, as: **जलणु** jalaṇu, to burn, instead of: **ज्जलणु** jjalaṇu, Sansk. **ज्वलन**; **वाघु** vāghu, tiger, instead, of **व्वाघु** vvāghu; **कधुं** kandhu, shoulder, instead of **क्कधुं** kkandhu. But if a word be compounded, the common laws of assimilation are applied (to the second), as: **इबलु** ḍubalu, weak, Prāk. **दुब्बल**.

Those compounds, which are not susceptible of assimilation, are dissolved into their component parts by the insertion of a vowel, as: **किलेसु** kilēsu, weariness, Prāk. **किलेस**, Sansk. **क्लेश**; **सुमरणु** sumaraṇu, to remember, Prāk. **सुमर्**, Sansk. **स्मर्** (**स्मृ**); or the first letter of the compound is cast off, which is particularly the case, if this happen to be a sibilant, as: **नीहु** nīhu, love, Prāk. **सणेह** saṇēha, Sansk. **स्नेह**; but if the sibilant be followed by a semi-vowel, the latter, as the weaker, is dropped, as: **साहु** sāhu, breath, Sansk.

श्वस; सालो sālō, wife's brother, Prāk. सालो sālō, Sansk. श्याल.

च tr and द्र dr, which in Sindhī are commonly changed to the corresponding cerebrals, keep their place as well at the beginning as in the midst (or end) of a word, as: त्रे trē, three; द्राख drākha, grape, but Hindī दाख्, Sansk. द्राक्षा.

THE SINDHI ALPHABET.

§. 1.

Up to the present time various alphabets have been in use in Sindh, the Muhammadan portion of the community using the Arabic characters, loaded with many dots, to express the sounds peculiar to the Sindhī, and the Hindū population employing different alphabets of their own, which vary very much, according to the locality, in which they are used, though all of them are originally derived from an old Sanskrit alphabet. These latter alphabets, which are known in Sindh by the name of the Banyā characters, are utterly unfit for literary purposes, as they have become greatly mutilated in the course of time and are very deficient in the vowel and consonant system, so that the Hindū merchants themselves, after a lapse of time, are hardly able to reproduce with accuracy what they have entered in their ledgers. No alphabet suits the Sindhī better, than the Sanskrit alphabet, the Sindhī being a genuine daughter of Sanskrit and Prākrit. But appropriate as the Sanskrit characters are to the Sindhī sounds, they will under the present state of society in Sindh be hardly in their right place, religious prejudices preventing the great majority of the population from using them in their writings. Sindh has been the first Indian country, which has succumbed to the fury of the Moslim invaders, and Hinduism and the culture of Sanskrit literature has been

so completely swept away from its borders, that it is now, as has been stated, "a country without castes and Brahmins."

The Muhammadans of Sindh, as soon as they tried to employ their native idiom for literary purposes, detected, that the Arabic system, which had been forced upon them as a necessary consequence of the Islām, was deficient in many sounds; and they endeavoured to make up for this deficiency by dotting the nearest corresponding Arabic letters. The manner, in which they have done this, has not been very satisfactory. They were not led by any system and therefore the emendation, they attempted at, stopped half-way.

In the guttural class the Arabic base ك (k) was indiscriminately used to express the sounds k, kh; g, gh, ġ; the aspiration (kh, gh) was left unnoticed, and for the media g not even the corresponding Persian letter (ک) was supplied; the guttural n was expressed by the compound نک (nk).

In the palatal class the aspirate čh was happily distinguished by an additional dot (= چچ), and ĵh marked likewise چ; also the peculiar Sindhī j (dy) was not forgotten and marked by چ; the palatal n (ny) was again expressed by the compound نچ, so that in this class all sounds were provided with distinguishing marks.

In the cerebral class, which is completely wanting in the Arabic system, the bases of the dentals were retained and the dots distributed in such a way, as to distinguish them from the corresponding dentals, viz.: ت = t; تھ = th; د = d, دھ = dh; د̣ = ḍ, a method, which is not without ingenuity; but the cerebral r and the cerebral n were again completely forgotten (i. e. they were expressed by the corresponding dentals ر and ن) and left to the knowledge of the reader.

The dental class did not offer many difficulties; only the aspirates had to be provided with diacritical

marks, which was done in the following way: $\text{ت} = \text{th}$, $\text{د} = \text{dh}$.

The same was the case with the labial class, where the aspirates only were to be pointed out by peculiar marks; but here their skill seems to have left them. In order to express ph, refuge was taken to the peculiar Arabic and Persian letter ف (f), which was provided with two additional dots $= \text{ف}$; bh having been expressed already by پ ; the peculiar Sindhī ب was dexterously rendered by پ .

The Sindhīs had in this undertaking apparently the Sanskrit alphabet before their eyes, where the aspirates are written and treated as one sound. Accordingly they tried to express the aspiration of a letter by additional dots, which overloaded the few Arabic bases with diacritical signs.

The necessity further, to provide marks for the cerebral class, compelled them, to distribute afresh the dots for the dental aspirates, so that the eye finds only with difficulty a resting-place in the confuse mass and position of diacritical marks, as: $\text{ط} = \text{t}$, $\text{ث} = \text{t}$; $\text{ث} = \text{th}$; $\text{ث} = \text{th}$.

This attempt to adapt the Arabic characters to the sounds of a Prākṛit language is very interesting, though the method applied has followed a wrong track and has not been extended to all the sounds of the language. The way, in which this has been done in Hindūstānī, is far more correct, in fact, the only course, which can be taken in adapting the Arabic letters to an Indian language. The Arabic system knows no aspirates, and consequently the aspiration must be expressed by an additional ه , if the original character of the Arabic alphabet is to be preserved in any way; else a quodlibet will be made out of it, which may be designated by any name but Arabic.

It was therefore soon found, when European scholars began to pay attention to the Sindhī, that the

common Sindhī characters would not do for scientific purposes. New characters were in consequence composed by a Bombay civilian and unfortunately introduced into the government schools of Sindh, without being first submitted to the examination of competent scholars.

This new system, instead of striking at the root of the previous confusion, merely endeavoured to make up some deficiencies of the old, while retaining all its errors, so that it cannot even boast of the compactness of the old system.

The alterations and emendations were the following:

In the guttural class, where the old system was most deficient, as we have seen, the Persian letter گ g has been justly taken in, and from the Hindūstānī, the aspirate گھ gh, of which we fully approve. We should now reasonably expect to find the compound گھ kh corresponding to گھ gh; but to our utter surprise we find the old error repeated, and 'kh' again rendered by the simple base گ k. So it has happened, that all the prints published in this character are disfigured by the letter گ, which is now used throughout as the simple base for k, whereas it is well known, that گ is only used at the beginning of a word, when connected with a following letter and in the midst of a word only, when unconnected with the preceding and connected with the following letter, and that it is in no way differing, as regards its pronunciation, from گ; as a final letter the shape of گ has never been seen before.

The guttural n, which in the old system was consequently rendered by گن (nk), has been expressed in the new system by گن, which is quite inappropriate; for the base is not 'g', but 'n', pronounced with the guttural organ, and in the Arabic consonantal system it can only be rendered by a compound letter (گن ng). The peculiar Sindhī ḡ is marked گ; we have only to point out the inapplicability of two dots beneath گ, and the frequent confusions, to which it will give rise.

In the palatal class we meet with the same in-consequence; the aspirate čh has been taken over from the old system (چ), whereas for jh the Hindūstānī compound جھ has been borrowed. In the other letters of this class only the dots have been differently distributed; j (in the old system marked ج) has been expressed by ج, and the palatal ṇ by ञ, which is less to the point than the old نچ, which was as correct as it could be rendered.

In the cerebral class only the dots have been differently arranged as: t = ت (old system ت), th = ث (old system ث); d = د (old system the same), dh = دھ (old system the same), ḍ = ڈ (old system ڈ); the cerebral r, which had not been marked at all in the old system, has been borrowed from the Hindūstānī (ر), and the cerebral 'n' is marked by the antiquated method of placing a ن above it (ن), which is highly inconvenient in writing, and has therefore been justly discarded in Hindūstānī, where formerly the cerebrals used to be marked by the same letter.

In the dental class the old system has been retained unaltered.

In the labial class the base ف was retained for ph, with additional dots (= ف; old system ف); bh was rendered by ب, as in the old system.

We fully allow, that the old Sindhī system of writing did not answer its purposes, quite abstracted from its deficiency; but instead of emendating the old system by a different distribution of dots and inserting a few Hindūstānī letters, we consider it far more advisable, to adopt the whole Hindūstānī consonantal system, and to mark those sounds, which are peculiar to the Sindhī, by convenient dots.

The Sindhī language is restricted to the comparatively small province of Sindh; we cannot therefore see any reason, why the Hindūstānī alphabet, which

is known throughout the length and breadth of India, and which is a compact system in itself, should not be preferred to such a motley composition?

The number of the Indian alphabets should not be augmented, but rather, wherever possible, be restricted, as they only serve as barriers to mutual intercourse. If therefore the old system of writing proves unfit for literary purposes, we consider it for the best, to substitute one universally known, instead of emendating imperfectly a local alphabet, which has no chance to spread beyond its narrow borders.

As under the present circumstances it is not likely, that the Hindū portion of the community will adopt the Hindūstānī alphabet, owing to religious scruples on their side, we have chosen for them the Hindī characters, with some slight deviations from the system employed by Capt. Stack, which were imperatively necessary, and which will be noticed further on. We may say the same of the Hindī alphabet, what has been remarked on the Hindūstānī; it is well known throughout India, and the common vehicle of literature amongst the whole Hindū population. An emendation of the old Banyā characters would have been far more useless, than that of the Arabic system current amongst the Moslims.

§. 2.

I. The Sindhī consonantal system.¹⁾

SINDHI.							ARABIC LETTERS.				
Gutturals:	ک; کھ	ک; گھ	نگ	ھ	...	ڱ	ع	ح	خ	غ	ق
	क; ख	ग; घ	ङ	ह	...	ग़	.	.	.	.	.
	k; kh	g; gh	ṅ	h	...	ḡ	;	ħ	χ	ʁ	q
Palatals:	چ; چھ	ج; جھ	نج	ي	ش	ڄ					
	च; छ	ज; झ	ञ	य	श	ज़					
	č; čh	j; jh	ñ	y	š	j̣					
Cerebrals:	ٽ; ٿھ	ڌ; ڊھ	ڻ	ڙ; ڙھ	...	ڏ					
	ट; ठ	ड; ढ	ण	ड़; ढ़	...	ढ़					
	ṭ; ṭh	ḍ; ḍh	ṇ	ṛ; ṛh	...	ḍ̄					
Linguals:	.	.	.	.	.	.	ط	ص	ظ	ض	
							<u>t</u>	<u>s</u>	<u>ḍ</u>	<u>z</u>	
Dentals:	ت; ٿھ	د; ڊھ	ڻ	ر; ل	س	...	ث	ذ	ن	(Pers.)	ز
	त; थ	द; ध	न	र; ल	स	...	.	.	.	.	.
	t; th	d; dh	n	r; l	s	...	ṯ	ḏ	z	(ž)	
Labials:	پ; پھ	ب; بھ	م	و	...	ڦ	ف				
	प; फ	ब; भ	म	व	...	ब़	.				
	p; ph	b; bh	m	v	...	ḅ	f				

We subjoin here the common alphabetical order of the Arabic-Sindhī Alphabet:

1) In the Romanized transcription we have followed the Standard Alphabet, by Prof Lepsius (2^d edition).

Un-connected.	Final.	Med.	Initial.	Name.	Pronunciation.
س	س	س	س	سین	s
ش	ش	ش	ش	شین	ṣ
ص	ص	ص	ص	صَاد	s̄
ض	ض	ض	ض	ضَاد	z̄
ط	ط	ط	ط	طَوِي	t̄
ظ	ظ	ظ	ظ	ظَوِي	ṭ̄
ع	ع	ع	ع	عَین	ʿ
غ	غ	غ	غ	غَین	ɣ
ف	ف	ف	ف	فِي	f
ق	ق	ق	ق	قَاف	q
ک	ک, ک	ک	ک	کَاف	k
گ	ک	ک	ک	گَاف	g
گ	ک	ک	ک	مَکَاف	ḡ
ل	ل	ل	ل	لَام	l
م	م	م, م	م	مِیم	m
ن	ن	ن	ن	نُون	n
ن	ن	ن	ن	نَہ	n̄
و	و	و	و	وَاو	v
ہ	ہ, ہ	ہ, ہ	ہ	ہِي	h
ي	ي	ي	ي	يِي	y

The (purely) Arabic letters are also used as numeral values, in recording (by brief sentences, in which the sum of all the letters must be added together) historical events.

ا	1	ح	8	س	60	ت	400
ب	2	ط	9	ع	70	ث	500
ج	3	ي	10	ف	80	خ	600
د	4	ك	20	ص	90	ذ	700
ه	5	ل	30	ق	100	ض	800
و	6	م	40	ر	200	ظ	900
ز	7	ن	50	ش	300	غ	1000

This method of computation is called abjad, from the first four letters, which are pronounced as a group. The following technical groups are:

هَوَز, حَطِي, كَلَمَن, سَعَقَص, قَرَشَت, ثَلَخَذ, ضَطْع.

The Arabs have borrowed this whole system from the Hebrews and have therefore also followed the order of the Hebrew alphabet; the first nine letters represent the units 1 — 9; the nine following the tens, the nine following the hundreds and the last غ a thousand.

The order of the Hebrew alphabet goes only as far as ت (400); from thence the Arabs have gone their own way, by using those letters, which are peculiar to their own language.

1) The Gutturals.

The gutturals k, g are pronounced in the common manner; their aspirates, kh, gh, as all other aspirates, form, according to the Sanskrit system, one sound, and must therefore be pronounced by a strong breathing of the respective simple base. Peculiar to the Sindhī is the guttural ñ, which is throughout used as an independent sound (like the english ng in "sing"), and never precedes the letters of its own varga or class, in which case Anusvāra or simple n is employed (see Introduction §. 5). In the Hindī alphabet it is expressed by ङ, it being an original Sanskrit sound, but the Arabic system, which knows only one dental n (ن), offers great difficulties in this as in other respects. In Hindūstānī an independent guttural ñ is not to be met with; we have therefore been compelled to circumscribe it by the compound ङ्ग ng, which comes nearest to it, following therein the track of the old Sindhī alphabet. But one difficulty still will remain, that the guttural simple ñ can thus not be distinguished from the guttural ñ preceding a letter of its own varga, as: اَنُ (अनु) anu, body, and اَنُ (अंगु, or more properly: अङ्ग) angu (aṅgu) a limb. In the alphabet, now in use, an attempt has been made, as has been adverted to, to obviate this difficulty (viz.: ڱ = ñ), but we cannot agree, that the problem has been solved satisfactorily, a false base having been chosen for the guttural nasal. Practically the difficulty will be easily surmounted by any careful student, as there are only a few nouns in the language, in which simple guttural ñ is found.

We subjoin here an alphabetical list of all those words, in which the simple (unconnected) guttural nasal is to be found:

اَنُ m. anu, body; اَنَارُو m. anārō, Tuesday. اَنَارِي f. anārī, a disease of the gums etc. اَنَارِيُو m. anāryō,

a bruise in the sole of the foot; اَنَرُ n. añaru, coal; اَنَرُ m. añuru, a finger's breadth. اَنَرِ f. ānure, a finger; toe; اَنَرُنْ m. añanu, courtyard; اَنَرُتْهُو m. ānūthō, the thumb; اَنَرُتْهِی f. ānūthī, a thumb-ring. بَهَانَرُ m. bhānō, share, and its derivatives, as: بَهَانَرَاتْهُو adj. bhānāitō, in shares; بَهَانَرِو m. bhānērō, a sharer. پَهِنَگَنُ m. phēnanō, the orbicular excrement of camels (پَهِنَکِنِی f. phēniṇī, the orbicular excrement of sheep etc.). جَانَرُو m. jānūrō, the wild Beru fruit; جَانَرِی f. jānūrī, the wild Beru tree; چَنَرُ adj. čanō, good, and its derivatives. دَهِنَکَاتِی m. dhiṇāī, a manufacturer of saltpetre; دَانَرَنُ v. a. ḍānōraṇu, to flog; دُنِکَتُ adj. ḍunitō, stout; دُنِرِی f. ḍunirī, a stick to beat clothes with (in washing); دُھِنِکَنُ m. ḍhuṇiṇō, name of a fish. رَنُ m. raṇu, colour; رَنُگَنُ v. a. raṇaṇu, to dye, and its derivatives; رَنَرُ m. raṇō, a carpenter's chalk-string. سَانَاھَ f. sānāha, or: سَانَاھَ f. sānaha, care, and its derivatives (as: سَانَاھَتُ adj. sānāhitō, careful, سَانَاھُ adj. sānāhū, ditto); سَانَاھَنُ v. n. sānāhaṇu, to be careful. سَنُ m. saṇu, connexion by marriage, and its derivatives; سِنُ m. siṇu, born, and its derivatives; سِنَارِی f. siṇārī, name of a fish (or: سِنَارِی siṇārī); سَنَرُ m. saṇaru, the seed-pod of the thorn-tree; سَنُگَنُ v. a. saṇaṇu, to point out; سِنِگَ f. sīṇa, bow. گَانَرُ m. gānō, or گَانِی f. gānī, name of a fruit and shrub (*Grewia betuloeifolia*). لَنُ m. laṇu, lameness (لَنَرُ adj. laṇō, lame); لِنُ m. liṇu, limb; لِنِگَ f. liṇa,

a trip in carrying; لِنَکُو m. linō, time, turn (besides: لِنَا f. linā, ditto). مَنَک f. maṇa, a betrothed girl; مُنَک m. muṇu, a grain of mung; مَنَکَر m. maṇaru, fire; مُنَکَرُو m. muṇirō, a mallet (used by washermen); مَنَکَن v. a. maṇanu, to ask, to beg, and its derivatives; مَوَنَکُو adj. mōṇo, having the colour of mung; نِنَکَنُو adj. & adv. niṇunō, entirely, wholly. وَانَکَن m. vāṇanu, the egg-plant, and its derivatives; هِنَک f. hiṇu, Assafoetida; هِنَکَرُو m. hiṇirō, name of a fruit of an aquatic plant.

Another letter peculiar to the Sindhī is گ, گ, ḡ; it is not found in Hindī or Hindūstānī, nor in any of the cognate dialects, and we have therefore been compelled to provide it with a mark of its own. After the precedent of the Paṣtō we have added a hook below the under parallel line, which marks off this letter strongly enough, without giving rise to any confusion or misconception. The pronunciation of ḡ is quite peculiar; it is that of the letter g uttered with a certain stress in prolonging and somewhat strengthening the contact of the closed organ, as if one tried to double the sound in the beginning of a word, as gga. The pronunciation is so far quite in accordance with the origin of this and the other three letters, peculiar to the Sindhī, though they are now treated to all intents and purposes as simple letters; e. g. اَگُو āgu, the front, Prāk. अग्ग, Sansk. अग (compare Introduction §. 15, b); لَگُو laḡō, applied, Prāk. लग्ग, Sansk. लग (see Introduction §. 14); بَहَگُو bhaḡō, broken, Prāk. भग्ग, Sansk. भग. In other instances, where an original doubling of g cannot be proved etymologically, the use of this harsh ḡ must be explained by the influence of the following letters, as: گَوَڻُ gōṭhu, a village, Prāk. गोठ, Sansk. गोष्ठ; in this, as in similar cases, the weight of the double ṭṭh, which

in Sindhī has been reduced to its simple base by the prolongation of the preceding vowel, seems to have been thrown forward on g. Such an influence is especially exercised by a following r, as: گرو̄ garō, heavy, Prāk. गरुअ, Sansk. गुरु.

Both letters, g and ḡ, must be carefully distinguished in pronunciation, as the signification of a word varies considerably according to the use of one or the other letter, as: گرو̄ garō, mangy, but گرو̄ garō, heavy etc.

2) The palatals.

The palatals ج j and چ č, and their respective aspirates جھ jh, and چھ čh, are pronounced in the common Indian way as simple sounds, and are grammatically treated as such, though they are, according to their present pronunciation, compound sounds. Originally they cannot have been pronounced, as they are at present, for else the grammatical rules of Pāṇini would be incomprehensible. In our days ج is pronounced as english j, and چ as english ch, that is to say, as dž and tš respectively; how these sounds, if they are to be treated as simple ones, should be aspirated or doubled by any human organ, is past our conception. The old pronunciation of these letters¹⁾ must have gone through great variations, till they have become the compound sounds of the modern Indian idioms.²⁾ In the Roman transcription they have therefore not been marked by the palatal stroke (—), but by the same sign, with

1) See Standard alphabet, p. 93.

2) The pronunciation of the Marāṭhī च and ज as ts and dz respectively before the vowels a, ā, u, ū, ai, ō, does not fall under this head, as this is owing to Drāvidian influences and only occurs in words of non-Arian origin.

which the sibilant sh (= ś) is provided, to point out their modern pronunciation.

The Sindhī has preserved the palatal nasal ṇ (ञ) as an independent sound, which never precedes the letters of its own varga, for which purpose anusvāra (and in Hindūstānī writing simple ن) is used. The Hindūstānī being destitute of a palatal nasal, we had to provide a new character. Following the analogy of the old Sindhī alphabet we chose for it the compound ج, which comes nearest to it, for the palatal ṇ of the Sindhī is properly a compound sound, and is pronounced ny. The proper circumscription by ني would not do for this reason, that the palatal ṇ is still considered by the Sindhī as a simple sound and rendered in Sanskrit writing by ञ; it ought therefore to be pointed out, as near as possible, as such, for which purpose the compound ج answers much better, than ني, which latter would give rise to many misconceptions. In the Romanized transcription it has simply been furnished with the palatal line = ṇ.

The sign chosen for it in the alphabet at present in use viz.: ج, is not to the purpose, as the base is not ج, but the nasal ن, with a subsounding y.

The sibilant ش, श ś, which we have inserted in our scheme in the palatal row, is no longer a palatal sound at all, but a pure dental sh = ś. The original pronunciation of श is more than doubtful; now-a-days it is in no way differing from our common sh, and might therefore be as well classed under the dentals. The Arabic-Persian ش is always rendered in Sanskrit writing by श; but it is also found in pure Sindhī words, as: شينه śīhu, lion etc. compare; Introduction §. 5.

Peculiar to the Sindhī is ج, ज, j. It is now treated as a simple sound, but it has in most cases, as etymology proves, sprung from a double jj (= ज्ज), and is still pro-

nounced as a compound sound = dy; e. g.: **آج** āju (= adyu), to-day, Prāk. **अज्ज**, Sansk. **अद्य** (on the assimilating process see Introd. §. 15.); **وَجَا** vījā, science, Prāk. **विज्जा**, Sansk. **विद्या**; **وَج** vēju, physician, Prāk. **वेज्ज**, Sansk. **वैद्य**. In other nouns though an original doubling of **ج** cannot be traced etymologically, as: **جَت** jātu, a Jat, Hindī **जट**; and **ج** is in such instances frequently exchanged for **ج**, as: **جَاتِرِي** jātrī, or: **جَاتِرِي** jātrī, a pilgrim, Sansk. **यात्री**).

3) The Cerebrals.

The cerebrals **ت** t and **ڌ** d, and their respective aspirates, **ٿ** th and **ڏ** dh are common to all the North-Indian vernaculars; they are pronounced by turning the tip of the tongue towards the roof of the mouth whilst sounding the dental bases, t, d, etc. respectively.

The Sindhī has likewise preserved an independent cerebral **ڻ**, **ण**, n, which is not bound to the letters of its own varga as: **وَن** vaṇu, a tree (Sansk. **वर्ण**) **تَهَن** thanu, the teat of an animal, Hindī **यन्**, Sansk. **स्नन**. It is pronounced very hard and resembles much the compound nr (in Paṣtō it is therefore very frequently rendered by nr).

In Sindhī it exchanges therefore occasionally its place with the cerebral r, as: **مَانَهَرَن** mānhū, man, or: **مَارَهُون** mārū. The cerebral **ڌ** d, which in Prākṛit already frequently supplants the dental d, has in Sindhī given birth to two other cerebral sounds, viz.: **ڏ** ḍ, and **ڙ** ṛ, and this again aspirated, **ڙھ**, **ڙھ** ṛh.

ڏ, **ڙ** ḍ is pronounced in a similar way as ḡ; the cerebral d (ڌ) is uttered with a certain stress in prolonging and somewhat strengthening the contact of the closed organ, as if a double d was to be pronounced.

Originally it is, as \bar{g} , a double \bar{d} , as may be still proved in most cases by etymology; e. g.: وَدَو vadō , great; Prāk. वडु , Sansk. वड् ; چَوْدَهَوَن cōdahō , the fourteenth, Prāk. चोहो . But the Sindhī, which is very fond of hard cerebral sounds, often employs this letter \bar{d} , where no original doubling of the cerebral has taken place, especially at the beginning of words, where the full stress of the voice can be laid upon it, as: دَوَلِي dōlī , a kind of sedan chair, Prāk. डोला , Sansk. दोला (compare Introd. §. 6. 4). The simple cerebral ḍ has been thus nearly totally supplanted at the beginning of a noun by \bar{d} , and \bar{d} is only found in a few nouns, to distinguish them from others written else quite alike, as: دِثَهَو dithō , obstinate, but دِثَهَو dithō , seen.

It has therefore been a great mistake of Capt. Stack, that he has not distinguished ḍ \bar{d} from ḍ \bar{d} , and marked both sounds by the same diacritical dot ($= \text{ḍ}$), though he has been aware of their different pronunciation. A Sindhī will never confound ḍ \bar{d} with ḍ \bar{d} ; they are in his mouth thoroughly distinct from each other and have been differently marked already in the old Sindhī alphabet (viz.: $\bar{d} = \text{ḍ}$, and $\bar{d} = \text{ḍ}$). We were therefore compelled in this respect to deviate from Capt. Stack's Sanskrit alphabet, retaining for the simple cerebral \bar{d} the original Sanskrit letter ḍ , and marking the sound of \bar{d} by a line beneath ḍ ($= \text{ḍ}$), the dot beneath ḍ being reserved for some other sound, which we shall presently notice.

The cerebral ṛ , ṛ , and its aspirate ṛḥ , ṛḥ have sprung from the cerebral ḍ \bar{d} and ḍ \bar{d} respectively (see Introduction §. 7, 2), as: گُر guru , molasses, Sansk. गुड ; دِرِهَتَا drirhatā (द्रिढता) firmness, Sansk. दृढता .

We have noticed already (l. c.), that by far the greatest number of words, in which ṛ or ṛḥ is to be found, is

taken from some aboriginal tongue, which is now lost, and which must have had a great predilection for cerebral sounds (as the Drāvidian idioms of the south) and to the influence of which the preponderance of the cerebrals in the north Indian vernaculars must be ascribed.

The two peculiar letters **ट** (ṭr) and **ड** (ḍr), which Capt. Stack in his *Sindhī Grammar* has advocated for the Sindhī under the cerebral class, are found, on nearer investigation to be compound sounds (see Introduction, §. 15.) and may therefore be safely discarded from the alphabet, as they ought to be written **ट्र** ṭr and **ड्र** ḍr respectively, as: **पुट्र** puṭru, son, Prāk. **पुत्त**, Sansk. **पुत्र**; **ड्राख** ḍrākha, grape, Sansk. **द्राक्षा**. A subscribed r is also found in some nouns with the aspirate **ढ** ḍh, as: **द्रापणु** ḍhrāpaṇu, to be satiated, and its derivatives, as: **द्राइणु** ḍhrāiṇu, to satiate; **द्राउ** ḍhrāu, satiety, all of which are sprung from the Sansk. root **तृप्** (तर्पण); **डुधु** ḍaḍhru (also written: **डुधु** ḍaḍhu), a cutaneous disease, Sansk. **ददु**, Hindī **दाद** (compare Introduction §. 15. b. β).

We have not inserted the cerebral **ष** in the Sindhī alphabet, though in Capt. Stack's *Sindhī Dictionary* a few words are written with **ष**. This letter is completely ignored by the common people and left unnoticed in the old Sindhī alphabet; only a Brāhman now and then uses it, to show his knowledge of Sanskrit (compare Introduction §. 5).

4) The dentals.

The dental row offers nothing particular; **र** r, which is considered a cerebral in Sanskrit, has become a pure dental in the modern idioms.

5) The labials.

It is to be noted, that **फ** ph, is to be pronounced as the aspirate of **प**, **प** p, and never as f, which is of Arabic or Persian origin, wherever found.

Peculiar to the Sindhī is the letter **ب**, **ب** *b̄*; it is pronounced in the same way as *ḡ* and *d̄*, being originally a double *b*, as: **بَ** *bā*, two, Sansk. **व** (= *vva* = *bba*; see Introduction §. 15. *d. α*); **كَبُو** *kubō*, hump-backed (see Introd. §. 13); **دَابَل** *dābalu*, weak, Prāk. **दुब्बल**, Sansk. **दुर्बल**. In other nouns however an original doubling of *b* cannot be traced out, and the language seems to use **ب** *b* and **ب** *b̄* quite arbitrarily, as: **بَابُو** *bābō*, father, but, **بَابُو** *bābō*, father's brother, both nouns being derived from the Turkish **بَابَا** father.

The nasal of this class is *m*; but when preceding a letter of its own *varga* it is supplanted by simple *n* (or *anusvāra*), as in all the other rows; e. g.: **اَنَب** (**अंबु**) *ambu*, a mango; **كُنْبَهَار** (**कुम्हार**) *kumbhāru*, a potter.

§. 3.

On the purely Arabic letters.

The Sindhī, as well as the Hindūstānī, has, in consequence of the forced introduction of the Islām, been considerably mixed up with Arabic elements, and though the vulgar pay no attention to the particular pronunciation of the genuine Arabic sounds, the original Arabic orthography has been generally adhered to.

Under the guttural class we find the letters: **ع**, **ح**, **ق**, **غ**, **خ**, the Roman transcription of which we have conformed to the Standard alphabet, though these letters are somewhat differently pronounced in Sindhī. **ع**, which is in Arabic treated as a consonant, is generally ignored and only its accompanying vowel articulated, as: **عَقْل** *ʿaqlu*, intelligence, is sounded: *akulu*. In the midst of a word **ع** is either passed unnoticed (i. e. only the respective vowel is uttered) as: **نِعَمَت** *niamata* (properly:

nizamata) or ع with its accompanying vowel is pronounced as a long syllable, as: نَعْلَبَنْدُ a ferrier, is sounded like: nālbandu (properly: naḥlbandu). and by ignorant people also written accordingly; or the ع with its respective vowel is dropped altogether; as: طَعَامُ food (taḥāmu) is commonly pronounced: tāmu. The same is the case at the end of a word, where ع with its vowel is contracted by the vulgar to a long syllable, as: جَمْعَ receipt-account (ḡamaḡa) is pronounced like ḡamā, and mostly written accordingly; only the Mullās, who pretend to a knowledge of Arabic, affect the deep guttural articulation of the Arabic. In Sanskrit writing ع is therefore simply rendered according to its accompanying vowel, and not distinguished by any particular mark or dot.

The deep Arabic ح ḥ is treated in the same way and pronounced as simple h, as: حَالُ ḥālu, state, is sounded: hālu. The Arabic and Persian خ ḡ is commonly pronounced by the vulgar (especially the Hindūs, who are quite unable to articulate ḡ) as kh, as: شَيْخَ šīḡa, a spit, is sounded: šikha (Pers. سِيخ).

The Arabic or Persian غ ḡ is pronounced in Sindhī as simple g, and very frequently exchanged for ك k in writing, as: بَاغُ bāḡu, garden, is sounded as: bāgu; غَمُ ḡamu, grief, as: gamu etc.

The deep guttural ق q of the Arabic is articulated in Sindhī like simple k, as: قَوْمُ qōma, a tribe, clan (Arabic قَوْم), is pronounced like: kōma; قَوْلُ qaulu, word, like: kaulu etc. The Hindūs ignore all these foreign letters in their writings and render them by the nearest Sanskrit consonants, as has been adverted to.

The lingual letters, which are peculiar to the Arabic, are not distinguished in Sindhī pronunciation from the

corresponding dentals; ط *t* is sounded like common *t*, and ص *s* like *z*; ظ *ḍ* and ض *ẓ* likewise as *z*. The Hindūs on the other hand pronounce ط and ض like *j*, and render these letters promiscuously according to their actual pronunciation, which is frequently done by the Musalmāns likewise, especially the unlearned.

The Arabic letters, which figure under the dental row, viz.: ث *ṭ*, ذ *ḏ*, and ز *ẓ* (the two latter of which are also common to the Persian) are pronounced in Sindh (and India generally) as follows: ث like *s*, ذ and ز like *z*, whereas the Hindūs pronounce these two latter consonants like *j* and render them also accordingly by ज, which is not unfrequently done by the Moslims also.

The Arabic and Persian ف *f* is sounded by the Muhammadans as *f*, but by the Hindūs as *ph*, and rendered in their writings by ف.

§. 4.

II. The Sindhī vowel system.

We next subjoin a tabular survey of the Sindhī vowel system.

1) Simple vowels:

ا,	آ	إِ	إِي	أِ	أُ
अ,	आ	इ	ई	उ	ऊ
a,	ā	i (e)	ī	u	ū
		إِ	أُ		
		ए	ओ		
		ē	ō		

2) Diphthongs:

أِي	أُ
ऐ	औ
ai	au

3) Nasalized vowels.

آن	آن	ان	این	ان	اون
अं	आं	इं	ईं	उं	ऊं
ā	ā	ī	ī	ū,	ū
		این	اُون		
		एं	ओं		
		ē	ō		
		آین	اُون		
		ऐं	औं		
		āī	āū		

1) Simple vowels.¹⁾ The Sindhī uses all the vowels, common to the Sanskrit and Prākṛit; but it is to be noted, that i, when preceded or followed by h, or when closing a word, has the sound of short e (see Introduction §. 2. b). Ē and ō are in Sindhī, as already in Prākṛit, simple (and not Guṇa) vowels (see Introduction §. 2. d), and consequently always long (and not anceps, as in Prākṛit).

As the Arabic is destitute of the sounds ē and ō, a great difficulty arises in Sindhī as well as in Hindūstānī, how to distinguish ī from ē, and ū from ō. The Indian grammarians have therefore invented the term of **یائی مجھول** yā-e majhūl, or the unknown **ی** for the sound ē, and **واو مجھول** vave majhūl, or the unknown **و**, for the sound ō; but at the same time no practical measures were taken, to mark off ē and ō by any diacritical sign, and the reader was left to help himself,

1) As we shall further on employ only the Hindustānī characters, we cannot enter here more minutely on the Sanskrit vowel system, and we refer therefore the student for nearer information to any Sanskrit grammar. We shall only make use of the Sanskrit characters in the course of this grammar, as occasion may call for.

as best he could. But as the distinction of ī from ē and ū from ō is somewhat difficult for a beginner, especially a European, and for the right understanding of the language very important, we have contrived to distinguish ē from ī by a perpendicular line, as: کِی kē, some, کِی kī, somewhat; and ō from ū by placing the sign — above و, as: تَوَن tō, from-on; تُون tū, thou. In prints, destined for the use of natives, these distinctions may be dispensed with as more or less superfluous; but in prints, intended for the use of Europeans I have no doubt they will prove very serviceable and clear away many a stumbling block.

In Arabic writing the short vowels a, i, u are not expressed in the body of the consonants, but by mere marks, placed above or beneath the consonant, after which they are to be sounded; if the consonant happen to be an aspirate, the vowel mark is placed on the accessory ه. The mark for a is —, and is called فَتْحَة fath'ah (in Persian زَبَر zabar); the mark for i is —, and is called كَسْرَة kasrah (in Persian زِير zīr, pronounced in India: zēr); the mark for u is —, and is called زَمَمَة zammah (in Persian پِش pīš, pronounced in India: pēš) e. g. فَن fana, فِني fini, فُون funu. But if a noun commence with a short vowel, ا (alif) must serve as base for the these vowels, the vowels themselves being considered only as auxiliary signs for the consonants, as: اَنَا ana, اِنِ ini, اُون unu. In Arabic initial ا is in these cases always provided with hamzah, as: اَنَّ, اِنِّ, اُوِّ, but in Hindūstānī it is dispensed with, to which practice we shall also adhere in Sindhī.

The three long vowels: ā, ī, ū are expressed in the body of the consonants by the letters ا, ي, و, with the addition of the respective vowel points; in this case

ا, ي, و are called سَاكِن sākin, or quiescent, because they are not moved by a vowel of their own; e. g.: هَارِي hārī, a peasant; مَارُو mārū, a beater; مُورِي mūrī, capital (in trade) چِکَاٹُ čikāṭu, creaking. The same holds good with reference to the vowels ē and ō, which are not (originally) distinguished in writing from ī and ū, as: چِهَرُو čhērō, whetting.¹⁾

Long a, when initial, is expressed by ا and the sign ~ placed above it, as: آدُر ādaru, courtesy. This sign is called مَدَّة maddah, i. e. extension, and is properly an alif placed above horizontally. Long i and u, when initial, must be preceded by alif, to support the respective vowel point, as ي and و themselves are quiescent; e. g.: اِيهُو ihō, this very person; اُوهُو ūhō, that very person. The same is the case with ē and ō, as: اِيْدُو ēḍō, so large, اُوْدُو ōḍō, near.

ي and و when quiescent, should be provided with the sign jazm (ـَ), to indicate thereby, that they are not moved by a vowel of their own, as: اِيْهُو, اُوْهُو, پِيْرُ pīru; but this practice is generally neglected in Hindūstānī, as superfluous. If on the other hand ي and و be moved by a vowel put above or beneath them, they are no longer quiescent, but regular consonants, as: يَارُ yāru, friend; نِيْاَنُ niyānu, a tank; وَنُ vanu, tree; نِيْوَائِي nivāi, want of wind; وَو vāva, formative of وَء vāu, wind.

1) In some Arabic nouns final ي (generally without dots) is used with the power of alif, as: عِيْسَى ʿisā, Jesus; ذِكْرِي ḍikrā remembrance. Note also the antiquated writing صَلَوَات zālāt, prayer, تَوْرَات taurāt, the Thōrah (pentateuch), which is falsely pronounced in India: taurēt.

2) The diphthongs ai and au.

The diphthongs ai and au are expressed in Arabic by a preceding fathāh and a following quiescent ي or و, which should be provided in this case with jazm, to prevent mistakes, as: **أَيْتُرُ** aiṭru, spinning wheel; **بَيْرَاجِي** bairāgī, an ascetic; **أَوْثَهُو** auṭhō, impure; **چَوْدَهَارِي** čau-dhārī, round about. At the end of a noun no diphthong is admissible in Sindhī; compare Introduction, §. 1, 2.

3) The nasalized vowels or Anusvāra.

We have noticed already, that the simple dental n (ن) is now used in Sindhī before the letters of any varga indiscriminately, which in Sanskrit writing is commonly expressed not by the dental न, but by the sign called Anusvāra (◌ं) e. g.: **कङ्गालु** (कङ्गालु) kangālu (properly: kangālu) poor; **गंजो** (गंजो) ganjō, scald-headed; **नन्धो** (नन्धो) nandhō, small; **रन्धु** (रन्धु) randu, path; **बाम्भ** (बाम्भ) bāmbha, hag.

But besides this full nasal the Sindhī also uses the proper Anusvāra, which only communicates to the respective vowel a nasalizing touch, very extensively, and as both, full n and the nasalizing touch, which is communicated to a vowel, are expressed in Sanskrit writing by Anusvāra, and in Hindūstānī by the dental n (न), some confusion necessarily arises from this practice, to obviate which the following remarks should be carefully attended to.

α) Anusvāra (or न) preceding another consonant must always be pronounced as a full nasal, if the vowel of the syllable be short, as: **पंधु**, **पन्धु** pandhu, journey; but if Anusvāra precede 'h' in a short syllable, it is always to be pronounced as such, i. e. only a slight nasalizing touch is thereby communicated to the vowel,

as: जंहि, جَنْهِي jāhē; मुंह, مَوْه mūhu, mouth; in a few words, where full n precedes h, it must be rendered in Sanskrit writing by न, not by Anusvāra, as: चिन्हु činhu, a sign; थन्हाणु thanhaṇu, to compress. In Hindūstānī writing no such distinction can be made, as there is only one (ن) at hand, which must serve as full nasal or Anusvāra, as the case may be; nothing is therefore left to the student, but to commit these few words to memory. We must repeat here, what has been remarked already, that the use of the Arabic characters offers great difficulties when applied to a Prākṛit language of India.

b) Anusvāra preceding a consonant in a long syllable is to be pronounced as a full nasal, as: बांठि, بَانْطِه bāṇṭhe, ravenousness; पींघ, پِيْغْه pīng̃ha, a swing; कूंधु, کُوْنْدھ kūndhu, a young man; वेंदो, وِيَنْدُو vēndō, going; लोंबड़, لَوْنْبَرُ lōmbaru, a male fox. But if the long vowels, provided with Anusvāra, be followed by h, s or v, they are to be pronounced with a nasalizing touch only, as: थांहर, تَهَانْهَر thāhara, steadiness; मांसु, مَانْسُ māsu, meat, थांवरु, تَهَانْوَر thāvaru, Friday; मीहु, مِيْه mīhu, rain; मेंहि, مِيْه mēhe, buffalo etc. Where full n precedes h in a long syllable, it must be rendered by न (in Hindūstānī writing a further distinction is impossible), as: बान्ही, بَانْهِي bānhī, a slave-girl, but: बांह, بَانْه bāha, arm.

c) At the end of a word Anusvāra always retains its proper nasalizing touch, be the final vowel short or long, as: प्री, پْرِی prī, friend; भू, بھُو bhū, earth; मुंहि mūhē (Formative of the I. pronoun sing.); also in compound words, as: भूभू, بھُو بھُو bhū bhū, buzzing. This rule is based on the fact, that in Sindhī every

word must needs end in a vowel (which however may be nasalized).

d) Anusvāra, placed between two vowels, be they short or long, always retains its proper nasalizing sound, as: **अंडं**, **اَنْڻ** āī, and; **मांडण**, **مانڻ** māiṇu, to measure; **आंऊं**, **آئون** āũ, I; **किआंऊं**, **کيائون** kiāũ, it has been done by them (compare: Introduction §. 4).

The same holds good with reference to Anusvāra, following a diphthong (see: Introduction §. 1, 2), as: **रांशो**, **راؤشو** raūšō, merriment (= rāušō); **मैठ**, **میتھ** māiṭha, madder (= māiṭha).

In the Romanized transcription, which we shall add throughout this grammar, the two different sounds of Anusvāra are rendered in this way, that the sound of full n is always expressed by n, whereas the nasalizing touch, which is communicated to a vowel by Anusvāra, is marked by the sign = placed above it, as:

अंतु, **اَنْتُ** = antu; but **आंऊं**, **آئون** = āũ.

We have already adverted to the great difficulties, under which the Hindūstānī labours to mark the original sound of Anusvāra, as it has only one n (and this the dental n) at its disposal. The difficulty is already great in Hindūstānī, and still greater in Sindhī, which is so much addicted to the use of nasalized vowels. In addition to what has been stated already, we beg to turn the attention of the student, as far as the Hindūstānī characters are concerned, to the following points:

Final **ن** has always the sound of Anusvāra proper (see under c) and need therefore not perplex the student, as: **मारहुन** mārhũ, man; **زالون** zālũ, women; **إان** iā, from this place, **تيان** tiā, from that place.

Anusvāra, separating two short or long vowels (see under d) is rendered by **ن**, and can be recognized as

such by its position; in this case, to obviate all misconceptions, we have furnished the second vowel with hamzah, to point out thereby, that the following vowel is not to be read together with the preceding, but that ن closes the first syllable, as: اِنِّي (इंअ) ī-a, thus; تِنِّي (तिंअ) tī-a, in that manner; كَنُّون (गंउ) gāū, cow. If the second vowel chance to be a long one, ي (without dots) provided with hamzah must precede the same, to serve as basis for the vowel point (see further on under: Hamzah), as: سَائِيْن (साई) sāī lord; هِنُّو (हिंओ) hīo, mind; چِئَانُّون čiaū, it has been said by them.

In such like instances, as exhibited under *a* and *b*, the Hindūstānī alphabet offers no means of distinguishing the full nasal from Anusvāra proper, as: بَانِهِي bānhī, a slave-girl, بَانِه bāha, arm, and these difficulties can only be overcome by practice. In the old Sindhī alphabet and in that now in use no notice whatever is taken of these and such like intricacies.

§. 5.

On the other orthographic signs.

1) The sign ˉ (مَدَّة maddah, prolongation) is placed on initial alif, to render it long, as: اَآتَهَر ātharu, pack-saddle. In the midst and at the end of a word maddah is not placed on alif, if the preceding consonant be moved by fatḥah, in which case alif is called سَاكِن sākīn, or quiescent, as: رَاَجَا rā-jā, prince; مَالَا mā-lā, garland; but if the preceding consonant is provided with jazm (i. e. not moved by a vowel), alif must have the sign of maddah, as commencing a syllable, e. g.: قُرْآنُ qur-ānu, Qorān, not qu-rānu.

2) The sign ْ (جَزْم jazm, abscission), placed above

a consonant denotes, that the consonant thus marked is not moved by a vowel, as: ويلهو vel-hō, idle; مَرْدُ mar-du, man; سَرُگُ sar-gu, heaven. In old Sindhī writings the use of jazm is hardly to be met with, as they preferred to provide such a mute letter with kasrah, the sound of which was hardly heard in pronunciation, as: مَرْدُ mari-du, instead of مَرْدُ mar-du, and served quite the purposes of jazm. We cannot adopt this system, as in many cases it will give rise to confusion and misconceptions.

3) The sign — (تَشْدِيدُ tašdīd) corroboration, placed above a consonant denotes, that the letter in question is to be doubled. In the old Sindhī writings the tašdīd is hardly ever to be met with, as they were in the habit to express even an originally double letter by its simple base, e. g.: كَمُ kamu, business, instead of كَمُّ kammu. It is now used only in such instances, where the doubling of a consonant is rendered necessary in order to distinguish two in other respects identical words, as: اُنَ una, by him, and اُنَّ unna, wool.

4) The sign َ (هَمْزَة hamzah, i. e. punction) is used in the midst and at the end of words as a vicarious base for i; when two vowels, short or long, meet in a word, the second vowel must be supported by the base ي, furnished with hamzah, e. g.: پِي piu, father; جِي jue, the den of an animal; هِنَرِ hīara, now; جُنِي jūa, louse; قَائِمِ qā-imu, standing; بَهَائِرِ bhāura, brothers; جِيِي jī-u, life; كُو kuō, rat; كَهَائِرِ ghā-ū, wounding; اِي a-ī, a goal etc.

A final short vowel, preceded by ā, ū, ō is usually supported by the sign hamzah alone, as: بَهَاءِ bhā-u, brother;

pō-e, after; هُوَ hū-e, sound. But if و be radical in a word, hamzah with its accompanying vowel is placed upon و, as: فَاوْ nāu, fame, Formative فَاوْ nāva; گَاوْ gāu, cow; مَارْهُوْ mārhūa, Formative of: مَارْهُوْ mārhū, man.

In the Formative Singular of such nouns, which end in ī, hamzah is dropped for brevity's sake, as: هَنْدِي handī, a pot, Formative: هَنْدِي handia (instead of هَنْدِي); but in nouns like سَانِي سَانِي sāī, lord, hamzah must be retained in the Formative, to prevent mistakes, as: سَانِي سَانِي sāīa.

Note. The sign ~ (وَصْلٌ vaṣl, conjunction) only occurs in Arabic phrases and constructions; it joins two words, the latter of which begins with alif, the accompanying vowel of which is dropped and the final vowel of the preceding word drawn over or rather joined to the following; e. g.: عَبْدُ الْمَلِكِ ʿabdu-lmaliki (instead of: عَبْدُ الْمَلِكِ); قَالَ أَسْمَعُ qāla-sma; (instead of: قَالَ أَسْمَعُ); بِسْمِ اللَّهِ bismi-llāhi.

The use of the so-called Tanvīn (i. e. اَ, اِ, اِ, pronounced in Arabic 'un', 'an', 'in') in Sindhī is to be disproved of, as the Tanvīn is only a fanciful invention of the Arabian grammarians, and by no means fit to express the Sindhī nasalized short (and least the long) vowels.

SECTION I.

THE FORMATION OF THEMES IN SINDHI.

Chapter I.

The termination of Sindhi nouns.

§. 6.

In the formation of themes the relative position, which the Sindhī holds to the Sanskrit-Prākṛit on the one side, and to its modern sister-tongues on the other side, is most clearly delineated.

The peculiarity of the Sindhī, and at the same time the great advantage, which it possesses over the kindred idioms consists therein, that every noun, substantive, adjective, pronoun, participle and infinitive ends in a vowel. By this vocalic termination the Sindhī has preserved a flexibility, and at the same time a sonorousness, of which the other modern vernaculars are completely destitute.

After what has been remarked on the nature of the diphthongs in Sindhī (see Introduction §. 1), it may be easily gathered, that no Sindhī noun can end in a diphthong. A Sindhī noun may therefore end in a, i(e), u; ā, ī, ū, ō; no noun ever ends in ē, and those, which seem to do so, are not in the Nominative, but in the inflected case. A final vowel may also be nasalized, as: مَارْهُون mārhū, man, چَوْتَهُون čōthō, the fourth; پَرِين prī, friend, which is especially the case, if a word terminate in a long vowel, but this constitutes, after what we have said on the nature of Anusvāra, no exception to the general rule.

In the formation of themes the Sindhī has in the main followed the course pointed out by the Prākṛit, but it has created many new formations, independent and irrespective of the Prākṛit. The levelling process

of the modern idioms has already gained the ascendancy, and terminations, which the Prākṛit, though seized already by the same tendency, has as yet kept asunder, have been thrown together into one class in Sindhī.

The Sindhī has lost the neuter, which has been already discarded in the Apabhransha dialect of the Prākṛit, the immediate predecessor of the modern Sindhī. This, as it seems, has been the first step, to break the fetters of the old compact mother-tongue, and to initiate the levelling process of the present idiom.

Inasmuch as the Sindhī requires a vocalic termination for every noun, the distinction of the gender is not so perplexing as in the other dialects, which offer great difficulties in this point to the student. The terminations, which have been already fixed for the Prākṛit, have been mostly retained in the Sindhī, with the exception of neuter nouns, which have been, for the most part, transferred to the masculine terminations, less to the feminine.

I. The termination u.

1) Masculine themes in u.

By far the greatest number of nouns end in Sindhī in **u**, and are, with a few exceptions, masculine. This short final u corresponds to the Prākṛit termination **ओ** *ō*, which, according to the testimony of the old Prākṛit grammarians, has been already shortened to u in the Apabhransha dialect.¹⁾ To this class belong in Sindhī:

1) In Marāṭhī final **अ** (= Sindhī u) has on the whole become already quiescent; the same is the case in Bangālī, except when final a is preceded by a double consonant, in which case it is heard. In Panjābī, Hindī and Hindustānī final a has quite disappeared; for nouns like *piu*, father, *māū*, mother etc. are in Panjābī exceptional cases.

a) such nouns, as end in Prākṛit in ō (= Sanskrit final ऌ), as: نَرُ naru, a man, Prāk. एरो, Sansk. नर; كَهْرُ gharu, house, Prāk. घोरो (Sansk. गृह); كَمُ kamu, business, Prāk. कम्मो, Sansk. कर्मन्. To this class belongs also a number of adjectives (though the majority of them has retained the termination ō), as: تَلُ talu, hidden; أَجَرُ ajaru, imperishable; أَچیتُ ačetu, careless. Most of the adjectives, borrowed from the Arabic or Persian, assume this termination, as: تَمَامُ tamāmu, whole; غَرِيبُ yarību, poor etc.

b) such nouns, as end originally in u, as: وَاوُ vāu, wind (Sansk. वायु n.; مَدُ madu, liquor, Sansk. मधु) n.

c) such nouns, as end in Sanskrit in tā (crude form tr), Prāk. ā (by elision of t), or which add in Prākṛit the termination āro, as: پِي پِي piu, father, Sansk. पिता, Prāk. पिअ; بَهَاءُ bhāu, brother, Sansk. भ्राता, Prāk. already भादु (in Sindhī again with elision of d); بَهَتَارُ bhatāru, husband, Prāk. भत्तारो, Sansk. भर्ता (see Varar. V, 31).

2) Feminine themes in u.

These are, comparatively speaking, few in number; to this class belong such nouns, as end in Sanskrit in u, and are feminine as: وَتْهُ f. thing, Sansk. वस्तु; دِهِينُ dhēnu, a milk-cow, Sansk. धेनु; or such, as have shortened ū to u, as: سَسُ sasu, mother-in-law, Sansk. श्वश्रू; وَجُ vijū, lightening, Prāk. विज्जू, Sansk. विद्युत्.

In a few themes original ā has been shortened to u, the Sindhī following herein the levelling process no-

ticed under 1, *c* irrespective of gender, as: ماء māu, mother, Prāk. माआ, Sansk. माता; دھئی dhiu, daughter, Prāk. already धीदा and धीआ, Sansk. दुहिता (see Varar. IV, 33; Lassen p. 172, note); نھي nūhu, daughter-in-law (Sansk. सुषा); quite exceptional is بهين bhēṇu, sister, Prāk. बहिणी (Hindūst. بَہین), Sansk. भगिणी. A number of nouns ending in *u*, which are feminine, we shall enumerate when treating of the gender of nouns; their origin is in many cases unknown.

II. The termination o.

Besides the nouns ending in *u*, those ending in *ō* are the most numerous in Sindhī; they are all without exception masculine. The old Prākrit termination औ (ō) has been split in Sindhī into two classes, in one of which *ō* has been shortened to *u* and in the other of which it has been retained unaltered.

A strict rule seems not to have been attended to in settling these two terminations, but usage alone seems to have decided for the one or the other; in many instances both terminations are promiscuously used. It is worthy of notice, that many nouns, which end in Sindhī in *ō*, have retained the corresponding termination ā (masc.) in Hindī and Hindūstānī and to a great extent also in Marāṭhī, Bangālī and Panjābī, and similarly those nouns, which terminate in Sindhī in *u*, have dropped the corresponding vocalic termination (i. e. अ, *a*) in the dialects quoted.

Examples: تارو tarō, the sole of a shoe (Sansk. तल n.) گلو galō, the throat (Sansk. गल m.), whereas on the other hand گَل galu, cheek, corresponds to the Sansk. गल m., لُرکو lurkō or لُرکُ lurku, a tear; سونارو sōnārō,

goldsmith (Sansk. **सुवर्णकार**); on the other hand **لَهَارُ** luhāru, blacksmith (Sansk. **लोहकार**).

In some instances the language has made use of these two different terminations to derive words of somewhat different meanings from one and the same base, as: **چورو** čūrō, powder, filings, and **چورُ** čūru, adj. powdered (both from the Sansk. **चूर्ण**); **مَتھو** mathō, the head, and **مَتھ** māthu, the top (both from the Sansk. **मस्त** n.).

We may however lay down some rules, by which the Sindhī seems to have been guided in retaining the original Prākrit termination ō:

1) Adjectives, derived directly from the Sanskrit-Prākrit, have on the whole retained the ending ō, as: **چَنگرو** čaṇō, good (Sansk. **चङ्ग**); **مِٹھو** miṭhō, sweet (Sansk. **मिष्ट**); **کھارو** khārō, bitter (but **کھارُ** khāru, s. m. potash, both being derived from the Sansk. **क्षार**); **رُکھو** rukhō, hard (Sansk. **रुक्ष**). In many nouns though both terminations are allowed as: **آدھرو** adharō or: **آدھارُ** adharu, helpless; **نِڈھرو** nidharō or: **نِڈھارُ** nidharu, wretched; **آبھرو** abharō or: **آبھارُ** abharu, poor.

Adjectives derived by secondary affixes from other themes generally retain the termination ō, as: **جَتکُو** jātikō, relating to a Jat (**جَت**); **وَانکُو** vānikō, belonging to a Vānyō (**وَانیو**); **رَسیلُو** rasīlō, juicy (from **رَس**); **کھاندیرُو** khāndīrō, patient (from **کھاند**). Excepted are the affixes **وَان** (Prāk. **वन्तो**, Sansk. **वन्**), as: **دِیَاوَانُ** dayāvānu, compassionate; **آل** (**आलु**), as: **دِیَالُ** dayālu, the same as **دِیَاوَانُ**; **آر** (**आरु**), when forming substantives, as: **دھَنَارُ** dhanāru, herdsman, whereas the affix **ārō** generally forms adjectives, as: **سَکھَارُو** saghārō, strong (from **سَکھ**).

2) Verbal nouns, which are derived from the root of verbs by lengthening the root-vowel, take the termination *ō*, as:

گهاتو ghātō, decrease, from گهتنُ to decrease.

چارهو čārḥō, increase, from چرهنُ to rise.

The termination *u* however is also in use, especially with such themes, in which the root-vowel is not lengthened, as:

مرکُ marku, boasting, from مرکُنُ to boast.

جهتُ jhaṭu, snatching, from جهتنُ to snatch.

3) Nouns of agency, which are derived from verbal roots by prolonging the root-vowel (if it be short) take likewise the termination *ō*, as:

واڏهو vādhō, carpenter, from وڏهنُ to cut.

توبو tōbō, diver, from توبنُ to dive.

چيرو čirō, sawyer, from چيرنُ to split.

4) Some nouns of foreign origin change (original) final *ā* or *ah* to *ō* in Sindhī, as: بابو bābō, father, Hindūst. (turkish) بابا; دروازو darvāzō, door, Pers. دروازه.

5) All participles present and past end in *ō*, as: هالندو halandō, going; هليو haliō, gone; ماريندو mārindō, beating, ماريو māryō, beaten.

6) It is seldom the case, that an original final *ā* (fem.) has been changed to *ō*, and rendered thereby masculine, as: تارو tārō, star (Sansk. तारा fem.); Hindī likewise तारा masc. (Paštō: ستورې stōrai m.); in Marāṭhī it is both masc. and fem.

Note. If we turn to the cognate dialects, we find, that the Guṣarātī comes nearest to the Sindhī in this respect; for nearly all the nouns, which end in Sindhī in *ō* and *u*, have retained

the termination *ō*. As the Guṣarātī has preserved the neuter, it forms a regular neuter ending in **उं** *ũ* from masc. themes in *ō*, as: **कुतरुं** a dog (in general), but **कुतरो** a male dog. This neuter termination we consider identical with the Sindhī vocalic termination *u*, with the only difference, that Anusvāra, as the sign of the neuter, has been added.

In Marāṭhī, Hindī and Panjābī, final *ō* of the Sindhī and Guṣarātī has been changed to *ā*. The Panjābī and Hindī (Hindūstānī) have lost the neuter, but the Marāṭhī, which has preserved it, forms from the masc. termination *ā* a regular neuter ending in **ँ** (**एँ**), which is in its origin nothing else but another masc. termination with the addition of final Anusvāra, just as in Guṣarātī (compare on this point: Lassen, Instit. linguae Prāk. p. 429, 14); e. g.: **केलें** n. a plantain, Hindī: **केला** m., **करणें**, inf. (properly a neuter verbal noun, as in Sanskrit), Sindhī **كَرَنُ** *karaṇa* (m.), Hindī **करना** *karna* (m.), Guṣarātī: **करणुं** (n.), as in Marāṭhī.

In Bangālī the termination *ā* (= *ō* of the Sindhī) is only to be met with in a few nouns, as: *gādhā*, ass, *ghōrā*, horse etc. (nouns like: *pitā*, *kartā*, do not come properly under this head, as they are Sansk. Nominatives); as a masc. termination of adjectives *ā* is unknown in Bangālī.

III. The termination *ū* (masc. and fem.).

Nouns ending in *ū* correspond generally to the Sanskrit-Prākrit termination *u*, which in Prākrit is lengthened in the Nom. Sing. to *ū*; those nouns, which end already in Sanskrit *ū*, retain this termination unaltered in Sindhī. Some feminine nouns, ending in *ū*, shorten their final *ū* again to *u*, adding at the same time one of the feminine terminations *i* (*e*) or *a*; e. g.: **سَائُو** *sāū*, upright (Prāk. **साउ**, Nom. Sing. **साऊ**, Sansk. **साधु**), Hindī **साधू** or **साधु**; **تَارُون** *tārū* m. palate, Sansk. **तालु** n. (Hindī **तालू**); **بُهُون** *bhū* f. earth (or: **بُهْنِي** *bhuē*), Sansk. **भू**; **جُون** *jū* f. louse (or: **جُنِي** *jūa*), Sansk. **यूक** (with eli-

sion of final k in Sindhī); **آبرو** ābirū, honor (or **آبروء** ābirūe) Pers.

Under this head fall many appellatives and adjectives, ending in ū, āū and ākū, corresponding to the Sansk. affixes uka (**उक**) and āku (**आकु**), as: **تارو** tārū, a swimmer (= tāruka), **رهاكو** rahākū or: **رهاو** rahāū, inhabitant, **كهتاو** khaṭāū, profitable (from **كهت** f. profit).

In some nouns ending in ū, a more complicated contraction has taken place, as: **مارهون** mārḥū, man, Prāk. **माणुसो**, Sansk. **मानुष** (ṇ of the Prākrit interchanging with ṛ, and **स** being exchanged for h); **دارهون** dārḥū, pome-granate, Sanskrit **दाडिम**, Hindūstānī **داڑم**; **کچهون** kačhū, tortoise, Sansk. **कच्छप** (p = b = v = ū); **ويچهون** vičhū, scorpion, Prak. **विच्छुओ**, Sansk. **वृश्चिक**.

IV. The termination ā.

Nouns ending in ā correspond generally to the Sanskrit-Prākrit termination ā (**आ**) and are all feminine, as: **چنتا** čintā, anxiety, Sansk. **चिन्ता**; **هچا** hačā, murder, Sansk. **हत्या**; **جاत्रا** jāṭrā, pilgrimage, Sansk. **यात्रा**; **کهما** khimā, patience, Prāk. **खमा**, Sansk. **क्षमा**.

There exists a small number of masc. nouns, now ending in ā, which must not be confounded with the preceding fem. nouns, as they are of quite a different origin; they are derived from Sansk. themes ending (in their crude forms) in an (**अन्**) and ṛ (**ऋ**), and in the Nom. Sing. in ā, as: **راجا** rājā, prince; **اتما** ātmā, soul; **कर्ता** kartā, the agent (in grammar). There are also a few foreign words, ending in ā, as: **اشنا** āšnā, an acquaintance, Pers. **آشنا**.

A few adjectives end likewise in ā (or ă) as: دَاتَا dātā, liberal; تَالَا tālā, exhausted etc.

V. The termination ă.

The vocalic ending ă is shortened from the preceding fem. termination ā, just as u has been shortened from ō. To this class belong in Sindhī:

1) such nouns, as end in Sanskrit and Prākṛit in ā, as: جِبَهَ jibha, tongue, Prāk. जीहा, Sansk. जिह्वा; نُهَ nūha (besides نُهَ) daughter-in-law, Sansk. सुषा; دِهِي dhia (besides: دِهِي), daughter, Prāk. धीदा or धीआ; سَيْن sa-ina, sign, Sansk. सञ्ज्ञा; مِیْج miña, marrow, Sansk. मज्जा. Further a great quantity of nouns, the formation of which is peculiar to the Sindhī, and which may be derived from every verbal root. This formation corresponds exactly to the Sanskrit affix अङ् (ā), which is added to the verbal root, to form fem. nouns, as Sanskrit: भिदा, breaking, from भिद् etc. In Sindhī the derivation of such nouns from verbs is quite general, and the language acquires thereby a great facility to form verbal nouns, as: چَوَکھَ čōkha, investigation, Infin. چَوَکھَن (root: چَوَکھ); گُڈ گuḍa, pounding, Inf. گُڈَن (root: گُڈ). The Sindhī always falls back on the Prākṛit, especially in such nouns, as differ already from the Sanskrit, by dropping either a final consonant in Prākṛit or affixing a new vocalic ending, as: آسِيس āsisa, blessing, Prāk. आसिस, Sansk. आशिस.

2) The feminines of such adjectives, as end in the masc. in u, as: کُبَهَ kubha, fem. of کُبُهَ kubhu, unfortunate; سُجَانِ sujāna, fem. of سُجَانُ, well-knowing.

Only a very small number of adjectives ends originally in ă, which remain unchanged in gender, num-

ber and case, as: جَال jāla, or جَار jāra, abundant; جَام jāma, much, many.

3) Many nouns fluctuate, as regards their termination, between a or i (e), as both short vowels form the common fem. terminations in Sindhī, e. g.: نَار nāra or نَار nāre, woman; آَر āra or آَر āre, affection; چَهَن čhana or چَهَن čhane, a pond; رِير rīra or رِير rīre, quarrel. From the adjectives, ending in u, the feminine may be formed in final a or i (e), as: آتُور atōra, or: آتُور atōre, what cannot be weighed, masc. چَرِيَت čaryata or چَرِيَت čaryate, mad, masc. چَرِيَت.

This accounts easily enough for the phenomenon, that such nouns, as end in Prākṛit in ī, have adopted in Sindhī the termination ä (simply exchanging one fem. termination for another), as: بهِين bhēna (besides: بهِين), sister, Prāk. बहिणी Sansk. भगिनी; دُهر dhure, origin, Prāk. धुरा, Sansk. धुर. But, though the respective fem. terminations are often exchanged, the original gender is commonly strictly adhered to in Sindhī, and the case is very rare, that an original masc. noun has been changed to a feminine, as: بَاپَه bāpha, fem. steam, Sansk. वाष्प masc. (in Hindī it has become likewise a fem.).

Note. As regards the cognate dialects, the Bangālī has throughout preserved the original fem. termination ā; the Marāṭhī too has remained more faithful to the Prākṛit, but it has already in many cases shortened ā to a, and then dropped it altogether (in pronunciation at least) as: जीभ jībh, tongue, वाट vāṭ, way etc. In the other dialects long final ā has either been preserved, or it has been thrown off altogether (after having first been changed to ä).

As in Sindhī every noun must needs end in a vowel, such fem. nouns, as are borrowed from the Hindūstānī, frequently adopt the fem. termination 'a' in Sindhī, as: Hindūst. زَمِين (f.)

earth, Sindhī زَمِين zamīna; Hindūst. مِلْك (f.) property, Sindhī مِلْك milka. In a few nouns the gender has been changed, as: Hindūst. كِتَاب kitāb (fem.), Sindhī كِتَاب kitābu, masc.

VI. The termination ī. (masc. et fem.)

Themes in ī are in Sindhī of both genders; they are either masculine or feminine.

1) Masc. themes ending in ī.

The termination ī in masc. nouns corresponds:

a) To the Sansk. affix ī (= in), as: دَهْرَمِي dharmī, religious (Sansk. धर्मिन्), Nom. Sing. धर्मी; سَوَامِي svāmī, lord (Sansk. स्वामिन्); هَاتْهِي hāthī, elephant (Sansk. हस्तिन्).

b) To the Sansk. affix ika (इक = क), by eliding k and lengthening i to ī; e. g.: هَارِي hārī, a peasant, Sansk. हालिक); اَوْتْهِي ōṭhī, a camel-rider (from اَتْه camel); تْهَكِيرِي thēkirī, a seller of earthen ware (from تْهَكِير earthen ware).

c) To the Sansk. adjectival affix य y, by changing य to ī, as: پَرِي prī, friend, Sansk. प्रिय; اَبْهَآگِي abhāgī, unfortunate, Sansk. अभाग्य.

d) To the Sansk. affix ईय īya, by eliding य, as: هِنْدِي Hindī, Indian; سِنْدْهِي Sindhī, relating to Sindh. With this class coincide all the Persian and Arabic adjectives, formed by the so-called يَاءِ نِسْبَت or y of relation, as: فَآرْسِي fārsī, Persian; عَرَبِي arabī, Arabic; زَخْمِي zaxmī, wounded.

e) To Sanskrit masc. crudes, ending in i, which ge-

nerally have final i lengthened to ī in Sindhī, as: کَوی kavī, poët, Sansk. कवि; کَلِیْکَال kalī-kālu, the Kālī-period; in some nouns though original short i has been preserved, as: هَر hare, Vishṇu (Hindī: हरि and हरी); پَئی pa-e, lord, master (= पति).

There remains a number of words in ī, which are masculine, the origin of which is unknown, as: بَیْلِي bēlī, servant; بَآندِہِي bāndhī, a log of wood floating in the river; مَآنجِہِي mānjhī, a brave man.

Note. The Bangālī and Marāṭhī agree with the Sindhī in this respect, as Bang. svāmī, Marāṭhī hattī etc. On the other hand both idioms have retained the masc. termination i, as Bang. pati, lord, Marāṭhī kavi, poët. In Panjābī, Hindī (Hindūst.) final i of masc. themes is occasionally preserved, but more generally dropped, as har = hari; kav = kavi; or lengthened to ī, as in Sindhī, as kalī = kal, kali.

2) Feminine themes ending in ī.

a) Feminine nouns, which end in Sanskrit and Prākṛit in ī, remain unchanged in Sindhī, as: نَدِی nādī, river, Sansk. नदी; سَتِی satī, a virtuous woman, Sansk. सती; رَانِی rānī, queen, Sansk. राज्ञी.

The Prākṛit termination आ (fem.) is occasionally changed to ī in Sindhī, as: وَاِی vāī, speech, Prāk. वाआ, Sansk. वाच् f.; in some nouns ī (Prāk.) is shortened to i (e), as: دِیْته dīṭhe, sight, Prāk. दिदी, Sansk. दृष्टि. Neuter nouns, which end in Sansk. in ī, may accept in Sindhī the fem. termination ī, as: دَہِی dahī, sour milk, Prāk. देहि, Sansk. दधि; مَآکِہِي mākhī, honey, Sansk. माक्षिकं, with elision of क.

b) The fem. termination ī corresponds to the Sanskrit-Prākṛit affix ī, by which feminines are formed

from masculine themes. In Sindhī this termination is used to derive feminines from masc. bases ending in *ō* and *u*, as: **بھلی** bhalī, fem. good, from the masc. base **بھلو** bhalō; **گولی** gōlī, a slave-girl, from **گولو** a slave; **بانبھنی** bāmbhaṇī, the daughter or wife of a **بانبھن** or Brāhman.

c) The fem. termination *ī* is frequently applied to express littleness, smallness, neatness, as: **کاتی** kātī, a small knife, from **کات** kātu, a large knife; **ماتی** māṭī, a small jar, from **ماتو** māṭō, a large jar etc.

d) The fem. affix *ī*, which corresponds to the Sansk. abstract affix **य**, derives abstract nouns from adjectives and substantives, as: **چوری** čōrī, theft, from **چور** čōru, a thief; **بھلی** bhalī, goodness, from **بھلو** bhalō, good; **دوستی** dōstī, friendship, from **دوست** dōstu, friend.

VII. The termination *i* (ĕ) fem. (m.)

The ending 'i', which, with a few exceptions, denotes fem. nouns, corresponds to the Sanskrit-Prākṛit termination *ī*; in others again it has been shortened from *ī*, in the same way, as final *a* from *ā*; e. g.: **بُدھ** budhe, intelligence, Sansk. **बुद्धि**; **مَت** mate, opinion, Sansk. **मति**; **نار** nāre, woman, Sansk. **नारी**.

The termination *i* (e) is generally used to derive feminines from adjectives and substantives ending in *u*, as: **اچیت** ačēte, thoughtless, masc. **اچیت**; **سدھر** sa-dhare, stout, masc. **سدھر**; **گڈھ** gaḍahe, a jenny-ass, from **گڈھ** a jack-ass; **پریت** parīte, a washerwoman, from **پریت** a washerman.

In some few nouns the original gender has been changed, as: **آی** āge, fire (fem.), Prāk. **अग्नि** (m.),

Sansk. **आमि** m.; **دیه** dēhe (fem.), body, Sansk. **देह** (m. and n.); in the cognate dialects both are alike fem.

It is further to be observed, that in Sindhī final i (e) very frequently interchanges with final ā, both vowels constituting the regular fem. terminations, e. g.: **آر** āre or **آرا** āra, fondness; **گور** gōre or **گورا** gōra, thunder etc. Among these we must also reckon forms like **دھر** dhure, origin, Prāk. **धुरा**, short final a having been exchanged for i (e).

In Sindhī, as well as in the cognate dialects, some few masc. nouns have retained the original Sansk. termination ĩ, as: **ہر** hare, Vishṇu, **ورسپت** viraspate, the planet Jupiter (Thursday) **پئی** pa-e, lord, husband (= **पति**); in others again ĩ has been shortened from ī, as: **کیہر** kēhare, lion, Sansk. **केशरिन्**, Hindī **केहर** and **केहरी**; **سہائی** sahāe or **سہائی** sahāī, a helper.

To some nouns of foreign origin the termination i has also been added, as: **خدا** xudāe, God (Pers. **خدا**); **سیٹھ** sēṭhe, a Hindī wholesale merchant (Hindūst. **سیٹھ**); **خضر** xidire, nom. prop. of a Pīr and fabulous prophet.

Some adjectives, mostly such, as have been borrowed from a foreign source, take also the termination ĩ (m. and fem.), as: **خوش** xuše, joyful (Pers. **خوش**); **شاد** šāde, delighted (Pers. **شاد**); **چورس** čaurase, four-square, Sansk. **चतुरस्र**.

Chapter II.

Primary themes.

§. 7.

With reference to the formation of themes the Sindhī conforms on the whole to the system of the Prākṛit, inasmuch as Prākṛit themes are directly received into the Sindhī with such modifications, as are peculiar to the Sindhī; but besides this the Sindhī has set up new formations of themes, whereby the inherited stock of vocables, be they of Ārian or non-Ārian origin, is peculiarly remodelled. As regards the themes taken directly from the Prākṛit, we must refer to the Sindhī system of sounds in our Introduction, which alone can give the necessary clue as to the origin or derivation of a theme from the Prākṛit; in the following we shall only treat of those themes, which have been formed either by modifying the old inherited stock, or by new rules altogether, irrespective of the Prākṛit. Nouns of Arabic or Persian origin we shall exclude from our present investigation, as they have nothing in common with the genuine Sindhī forms, but are intruders, without which the Sindhī may well exist; they partake so far of the general laws of the formation of themes, that a vocalic termination is affixed to them, according to their respective gender, to render them susceptible of inflexion.

We shall divide the Sindhī formation of themes after the precedent of the Sanskrit into two classes, viz: that of primary and secondary themes, that is, such themes, as are directly derived from verbal roots, and such, as are derived from primary nouns, by means of affixes.

§. 8.

I. Formation of abstract nouns.

1) Themes in ă, ĭ (ě); u, ō (ī fem.)

a) Themes in ă are formed from the simple root of the verb (which in Sindhī, as well as in Sanskrit, is always monosyllabical, derivative verbs excepted) by dropping the Infinitive (verbal) affix anu. In this way an abstract noun may be formed from every Infinitive of the language, exhibiting the abstract idea of the verb.

The affix ă corresponds to the Sansk. affix आ, which is added to the root of the verb (as: Sansk. पूजा, worship, from पूज् to worship) to form abstract nouns; in Sindhī final ā has been shortened to ă; see §. 6, V. e. g.:

جَاگَ jāga, wakefulness, Inf. جَاگَنُ to be awake.

مَرَهَ marha, pardon, Inf. مَرَهَنُ to pardon.

پِرَ pira, pressure, Inf. پِرَنُ to press.

سَگَهَ sagha, strength, Inf. سَگَهَنُ to be strong.

In some roots 'a' is prolonged to ā and 'u' to ō, as:

جَهَاتَ jhāta, snatching, Inf. جَهَتَنُ to snatch.

بَهُولَ bhōla, error, Inf. بَهُولَنُ to err.

b) Themes in ĭ (ě) are formed in the same way as the preceding (ĭ being only a variation of ă), with this difference, that the root-vowel must always be prolonged (viz: a = ā; u = ō; ĭ = ě), e. g.:

گَهَاتَ ghāte, decrease, Inf. گَهَتَنُ to decrease.

گَهَمَ ghōme, vagrancy, Inf. گَهَمَنُ to wander about.

وِرَهَ vēre, quarrel, Inf. وِرَهَنُ to quarrel.

c) The termination 'u' corresponds to the Sansk. affix अ, which derives abstract nouns from verbal roots, with

or without prolonging the root-vowel; the same is the case in Sindhī, where the root-vowel either remains unchanged, or is prolonged. E. g.:

مَرُکُ marku, boast, Inf. مَرُکُنْ to boast.

لَاهُ lāhu, descent, Inf. لَهْنُ to descent.

بَهْرُ bhōru, crumb, Inf. بَهْرَنْ to crumble.

پَهْرُ phēru, turn, Inf. پَهْرَنْ to turn (v. n.).

d) Themes in ō are identical with those in u, both terminations interchanging very frequently (see §. 6, I. II.).

گهاتو ghatō, deficiency, Inf. گهتنُ to decrease.

چارهو čārḥō, increase, Inf. چرهنُ to rise.

جهگرو jhagirō, quarrel, Inf. جهگرنُ to quarrel.

ڏيکهارو ḍēkhārō, showing, Inf. ڏيکهارنُ to show.

The masc. termination ō is occasionally exchanged for the fem. termination ī, with some slight alteration of meaning, as:

چارهي čārḥī, ascent, Inf. چرهنُ to ascend.

ڏيکھاري ḍēkhārī, showing.

2) Themes in aṇu, aṇō, anī, aṇe.

a) Themes in aṇu coincide in Sindhī with the form of the Infinitive, which, according to the testimony of the old Prākṛit grammarians, has already been the case in the Apabhransha dialect, the Infinitive of which terminated in अणं (compare: Lassen, Instit. ling. Prāk. p. 469, 5).

The old Sanskrit Infinitive in तुम् (the Latin supinum) has been lost in the modern vernaculars (the Gujārātī Infinitive, which ends in वुं, is properly a neuter Gerundive, and the Bangālī infinitive, which ends in tē, is a past participle, used as a verbal noun) and

in its place the verbal noun in **अनं** is substituted, which in Marāṭhī has remained neuter (**एं** ē), but which in Sindhī and the other dialects has been classed under the masculine termination. The affix **anu** is added directly to the verbal root in Sindhī, and forms abstract nouns, corresponding to our Gerunds; as:

دِسَنُ dīsanu, seeing, root: دِسَ.

هَلَنُ halanu, going, root: هَلَ.

مَرَنُ maranu, dying, root: مَرَّ.

The naked verbal root, as pointed out, is in Sindhī nowhere to be met with, but always ends in the Imperative, where alone its crude form comes to light, in a vowel, which is either u (in intrans. verbs) or i (e) (in transitive verbs). According to the final vowel of the Imperative the junction vowel of the Infinitive or verbal noun varies in Sirō, as: **مَارِنُ** māriṇu (to beat), **لِيَتَنُ** lēṭanu, to recline, but in Lār no regard is had to this circumstance, and all Infinitives (irrespective of their transitive or intransitive signification) terminate in **anu**.

b) Themes in **anō** (which is originally only a variation of **anu**) express in Sindhī more a lasting action, occupation or state; e. g.:

دِيَانَو وَتَهَانَو dīanō vaṭhanō, giving and taking (debt and credit), besides: دِيَتَنُ وَتَهَنُ, which is also in use.

بِهَرِنَو bharinō (or bharanō) embroidering (literally: filling up).

مَانِنَو māninō (or maṇanō) betrothal (literally: asking [for a bride]).

Note. It is remarkable, that all the other dialects, with the exception of the Bangālī and Gujārātī, have retained this termination of the Infinitive, as: Marāṭhī **करणे** (ē being originally identical with ō, see Lassen §. 144, 2), Hindī (Hindūst.) **करना**, Panjābī: karnā.

c) More frequently than the termination anō, the feminine ending anī is used in Sindhī, serving at the same time to express smallness, neatness etc. of a state or action:

چَوَني čavanī, saying, Inf. چَوَنُ to say.

هَلَنِي halanī, going, gait (comely), Inf. هَلَنُ to go.

بَهَرَنِي bharinī, embroidery, Inf. بَهَرَنُ to fill.

وَدَهَنِي vadhanī, carpentering, Inf. وَدَهَنُ to cut.

Occasionally the termination anī is shortened to ani (aně), as:

گَهَنِي gehane, swallowing (besides: گِهَنِي), Inf. گَهَنُ to swallow.

The affix anī (or inī) joined to roots of causal verbs, signifies: expense for, wages for, as:

کَهَنَانِي khaṇānī, expense for carrying or lifting up (porterage), Inf. کَهَنَانُ to cause to carry.

چَارَانِي čārānī, expense for grazing cattle, Inf. چَارَنُ to cause to graze.

دُهَارَنِي dhuārīnī, expense for washing, Inf. دُهَارَنُ to cause to wash.

3) Themes in ti.

This affix corresponds to the Sansk. affix ति, by which abstract nouns are derived from verbal roots, besides those, which are taken over directly from the Sanskrit. The junction vowel in Sindhī is ă, as:

کَهَپَتِ khapate, expense, Inf. کَهَپَنُ to spend.

وَنَتِ vanate, pleasure, Inf. وَنَنُ to please (act.).

آوَتِ جَاوَتِ āvate jāvate, income, expense (literally: coming, going); as Infinitives they are not used in Sindhī, but in Hindī.

چھاڌتِ čhaḍate, remission, Inf. چھڌنُ to remit.
 هلتِ halate, behaviour, Inf. هلنُ to go.

4) Themes in aṭu, āṭū (ā—ū), āṭī (fem.).

These affixes correspond to the Sansk. Unādi-affixes अतु, आतु which Bopp has justly referred to the Infinitive affix तु = तुम्. This is borne out by their signification, which in Sindhī nearly coincides with that of the Infinitive, as:

گھیرتُ ghēraṭu, surrounding, Inf. گھیرنُ to surround.

چھنگاڌتُ čhimkāṭu, jingling, Inf. چھنگنُ to jingle.

بھنگاڌتُ bhunikāṭu	} humming, Inf. بھنگنُ to hum.
بھنگاءُ bhunikā-u	

(by elision of t.)

پھیراڌي phērāṭī, giddiness, Inf. پھیرنُ to cause to turn.

Note. A feminine may thus be derived nearly from all masc. bases.

5) Themes in aṭru (or: iṭru).

The Sindhī affix aṭru (or iṭru) corresponds to the Sansk. affix इच, and denotes an instrument, where-with any thing is done or executed. In Lār this affix is assimilated to aṭu (= aṭṭu) whereas in Sirō the original compound is preserved (only with transition of t into ṭ); the root-vowel is lengthened in some themes; e. g.:

واچترُ vājaṭru, a musical instrument, Inf. وچنُ to sound.

واهترُ vahiṭru, a beast of burden, Inf. وهنُ to labour.

6) Themes in ikō.

This affix corresponds to the Sansk. affix अक (the junction vowel 'a' having been changed to i in Sindhī),

which in Sanskrit forms nouns of agency, but in Sindhī also abstract nouns; as:

دَارِكُو darikō, quarrelling, Inf. دَارَنُ to quarrel.

پِٹِڪُو pitikō, beating the forehead, Inf. پِٹَنُ to strike one's head in grief.

§. 9.

II. Formation of appellatives and attributives.

7) Themes in ō.

This affix corresponds to the Sansk. affix **ञक्** (final **क्** being commonly elided in Sindhī), and forms attributives from verbal roots, which imply habitual action or possession. The root-vowel, if it be short, must be prolonged, as in Sanskrit; e. g.:

وَادھُو vādhō, carpenter, Inf. وَادھَنُ to cut.

چِرُو čirō, sawyer, Inf. چِرَنُ to split.

تَوَبُو tōbō, diver, Inf. تَوَبَنُ to dive.

گھوَرُو ghōrō, seeker, Inf. گھوَرَنُ to seek.

In some few instances the full Sansk. affix has been preserved, as:

گَائِڪُو gāiku, singer, Inf. گَائِنُ to sing.

8) Themes in ū.

This affix corresponds to the Sansk. affix **उक्** (final **क्** being elided in Sindhī and u lengthened) and forms verbal adjectives or attributives, implying a habitual or characteristical action or state. The root-vowel, if short, is commonly prolonged before the accession of this affix; as:

وَادھُو vādhū, increasing, Inf. وَادھَنُ to increase.

تَارُو tārū, a swimmer, Inf. تَارَنُ to swim.

وِڙھُو vērhū, a quarrelsome person, Inf. وِڙھَنُ to quarrel.

پھورو phōrū, a robber, Inf. پھرنُ to rob.

گھومو ghōmū, a vagabond, Inf. گھمنُ to stroll about.

Without prolongation of the root-vowel:

رہو rahū, inhabitant, Inf. رهنُ to stay.

سہو sahū, patient, Inf. سھنُ to bear.

9) Themes in āku, ākū, āū.

This affix denotes the same idea of a habitual state or action, as the preceding. It corresponds to the Sansk. affix **आकु** which is added to the verbal root either unaltered, or with final 'u' lengthened, or with elision of **क** = ā-ū. In some instances the root-vowel is prolonged. E. g.:

رہاکو rahākū, } inhabitant, Inf. رهنُ to stay.
 رہاؤ rahā-ū, }

پياڪو piāku, drinker, Inf. پينُ to drink.

ورچاؤ virčāū, wearisome, Inf. ورچنُ to be wearied.

ويڪاؤ vēkāū, for sale, Inf. وڪنُ to be sold.

پيتاؤ pētāū, ill-wishing, Inf. پتنُ to curse.

10) Themes in andō (and īndō).

This affix corresponds to the Sansk. affix **अन्**, Prāk. **अनो** (in Sindhī with change of the tenuis into the media), and forms in Sindhī, like as in Sanskrit and Prākrit, present participles. According to the final vowel of the Imperative the participle ends in andō (Imperative u) or īndō (imperative i); some participles are formed irregularly.

لاڱندو laḡandō, applying, Imper. لاڱ, Inf. لاڱنُ to apply.

ڏسندو ḍisandō, seeing, Imper. ڏس, Inf. ڏسنُ to see.

بهيليندو bhēlīndō, trampling, Imper. بهيل, Inf. بهيلنُ to trample.

تهيندو thīndō (irreg.), Imper. تهیٹی, Inf. تهنن to become.

Note. We advert to the fact, that all the other dialects have dropped the nasal in the Prāk. affix **अन्तो**; the Panjābī has preserved it in a few forms, as: hundā, being, jāndā, going, but in the regular present participle the affix is always dā, with change of the tenuis into the media, just as in Sindhī. In Gujarātī the present participle ends in tō, as: **लखतो** lakhtō, writing; in Hindī (Hindūst.) in tā, as: likhtā, hōtā, being etc. Hinduī tu, as: **लिखतु** likh-tu, writing. The Marāṭhī has formed two present participial affixes from the Sanskrit affix **अत्**; one in tā, corresponding to the Hindī form, as: **लिहिता**, writing, with which affix the terminations of the substantive verb **अस्मि** coalesce into the forms tō, tōs etc.; the other in at or it. The Bangālī has discontinued the use of the present participle (with the exception of a few Sanskrit participles ending in at) and only employs the same in conjunction with the substantive verb āchī, as: dēkhitēchi, I am seeing; but dēkhitē is by no means to be confounded with the Infinitive, as it is commonly represented in Bangālī grammars, it is the Locative form of dēkhit, and signifies literally: I am in seeing (the Locative of the present participle is similarly used in Sindhī and Hindī).

11) Themes in āru, ārū, ārō.

These affixes correspond to the Sansk. affix **आरु**, and form in Sindhī verbal nouns, which imply a habitual action or occupation; their number is not very considerable; as:

گهورارو ghōrārō, } a pedlar, Inf. گهورنن to seek.
 گهورارو ghōrārū, }
 پوجارو pūjārō, a worshipper, Inf. پوجنن to worship.
 پینارو pīnārō, a cotton carder, Inf. پیننن to card
 cotton.

پینار pēnāru, a beggar, Inf. پیننن to beg.

12) Themes in ibō.

This affix corresponds to the Sansk. affix तव्य, incredible as this may appear. In Sindhī त has been elided and vv (= व्व) hardened to b (= bb). It forms now in Sindhī present participles passive, though its original use and signification has still been preserved in the formation of the future passive; as:

بُوسَاتِبُو būsātībō, being choked, Inf. بُوسَاتِنُ to choke.
 دُرُوهِبُو drōhibō, being cheated, Inf. دُرُوهِنُ to cheat.
 جَهَلِبُو jhalibō, being seized, Inf. جَهَلِنُ to seize.

13) Themes in inō.

We have in Sindhī two themes in inō, which are quite of different origin and signification.

a) The affix inō, added to such verbs, as end in the Imperative in u, corresponds to the Sanskrit affix अन, which forms attributives and appellatives; in Sindhī the affix ana has been changed to inō; e. g.:

هَلِنُو halinō, going, Imper. هَلُ.
 مُرْكِنُو murkinō, laughing, Imper. مُرْكُ.
 چِهْرِكِنُو čhirkinō, shying, Imper. چِهْرُكُ.
 بَهْرِنُو bhurinō, crumbling, Imper. بَهْرُ.
 پِنِنُو pininō, begging, Imper. پِنُ.

Some of these attributives are also used substantively, and as such they are also susceptible of the fem. termination, as:

چِهْنِكِنُو čhinkinō, rattle, i. e. that which rattles.
 پِهْرِنُو phirinō, spooling-wheel, i. e. that which turns round.

دِهَوَنُون dhāvane, a pair of bellows, i. e. that which blows (the fire).

b) The other affix inō or anō corresponds to the

Sanskrit affix **अनीय**, by which the future passive participle is formed in Sanskrit. Thus in Sindhī a Gerundive may be derived from every transitive verb by means of this affix, as:

मारِنो marinō, one who is to be beaten, Inf. मारِنु to beat.

दिन्नो dianō, what is to be given, Inf. दिन्नु to give.

दुहन्नो dhuanō, what is to be washed, Inf. दुहन्नु to wash.

रत्थन्नो rathanō, what is to be taken, Inf. रत्थेनु to take.

In the same way a gerundive is derived from causal verbs, as:

वरान्नो varāinō, what ought to be returned, Inf. वरान्न to return (act).

दुहारन्नो dhuārinō, what ought to be caused to wash, Inf. दुहारनु to cause to wash.

Note. In Hindī and Hindūstānī the Gerundive coincides with the Infinitive, with this difference, that the Gerundive is properly a masc. substantive, and therefore only a Gerund; very rarely the Infinitive is employed as a Gerundive proper (i. e. future passive participle), agreeing with its governing noun in gender, as in Sindhī. The Panjābī on the other hand quite agrees with the Sindhī in this respect, using the Infinitive as a regular Gerundive, agreeing with the governing noun in gender, number and case, like an adjective. The Marāṭhī forms the Gerundive by the affix **आवा** (आवी, आवें), which corresponds to the Sansk. affix **तव्य**, Prāk. **तव्व**; in Marāṭhī **त** has been elided and in its place 'a' lengthened, as: **करावा** faciendus, **मोडावा** dirumpendus. In a similar way the Gerundive is formed in Gujārātī by the affix **अवो** (= **तव्व**) as: **लखवो** sribendus. In Bangālī occurs no proper formation of a Gerundive, but the Infinitive (in distinction from the verbal noun) is generally employed to express the idea of a Gerund, like in Hindī, as: amākē jāitē hai, mihi eundum est; but many original Gerundive forms are borrowed directly from the Sanskrit, as: kar-tavya etc., the affix anīya is also in use.

14) Themes in iō or yō.

The affix iō or yō is used to derive perfect participles; it corresponds to the Sanskrit affix ण, Prākṛit already ण, and frequently altogether elided, for which reason y or i is inserted in Sindhī, to prevent the hiatus.

The perfect participle of transitive verbs always implies a passive signification, whereas that of intransitive verbs only expresses the idea of the Præterite.

In many instances the Sindhī has preserved the original Sanskrit-Prākṛit forms of the perfect participles, modified according to the laws of elision and assimilation current in Sindhī.

پَسِيوُ pasyō (or پَسِيوُ pasiō) seen, Inf. پَسَنُ to see.

جَهَلِيوُ jhalyō (or: جَهَلِيوُ jhaliō) seized, Inf. جَهَلَنُ to seize.

مَوْتِيوُ mōtyō (or: مَوْتِيوُ mōtiō), returned, Inf. مَوْتَنُ to return.

دِثِيوُ dīthō, seen; Sansk. दृष्ट, Prāk. दिदो; Inf. دِثَنُ to see.

اُتُو utō, said; Sansk. उक्त, Prāk. उक्तो; Inf. اُتَنُ to say.

Note. In reference to the formation of the perfect participles (the perfect participle active in वत् has completely disappeared from the grammar of the modern vernaculars) a great variation is to be noticed in the cognate dialects. The Panjābī, Gujārātī, Hindī and Hindūstānī quite agree in this point with the Sindhī, as Panjābī: ghallīā, sent, Inf. ghalṇā; Gujārātī: lakhyō, written; Hindī (Hindūst.): likhā (without insertion of euphonic i or y in the place of elided t or d), Inf. likhṇā.

The Marāṭhī differs considerably in this respect from the idioms mentioned; it forms the perfect participle by affixing ला to the root of the verb (with the junction vowel a or i, according to the intransitive or transitive signification of a verb). The first traces of this affix must be sought already in Prākṛit; the

Sansk. **त** has been changed in Prākṛit to the corresponding media **ट**, and this again to **ड** (ḍ); see Lassen: Instit. linguae Prāk., p. 363. We have seen already (Introd. §. 6, 4) that **ड** is frequently changed to **ड़** ṛ in the modern idioms, and this is again exchanged for **ल**; as: चालला gone, Inf. चालखे; मोडिला broken, Inf. मोडले.

The Bangālī coincides in this point quite with the Hindī, as: dēkhā, seen (without insertion of euphonic *i* or *y*).

Chapter III.

Secondary themes.

§. 10.

Under this head we shall class all those themes, which are derived from other nouns by means of an affix. We shall pass again all those forms, which have been taken directly from the Sanskrit-Prākṛit, and only treat of those formations, which are peculiar to the Sindhī.

I. Formation of abstract nouns.

Abstract nouns may be derived either from substantives or adjectives, the affixes which the Sindhī uses for this purpose, agree all, more or less, with the primitive Sanskrit-Prākṛit affixes.

1) Themes in ī. (f.)

By the affix **ī** a very numerous class of abstract nouns is formed, which, after the analogy of the Persian, may be derived from any noun. The final vowel is always dropped before this affix, but in other respects the noun undergoes no change whatever.

The affix **ī** corresponds to the Sanskrit affix **यं** (n.); in Sindhī as well as in the other dialects the feminine

form ī, which is already current in Sanskrit, has alone been retained; e. g.:

- جُورِي čōrī, theft, from چُورُ čōru, thief.
 مَندِي mandī, wickedness, from مَندُ mandō, wicked.
 کَمِي kamī, deficiency, from کَمِ kame, deficient.

2) Themes in āī. (f.)

The affix āī is only a variation of the preceding affix; final u (= ō) and ō are not dropped, as before the preceding affix, but changed to ā (as in the other dialects) to keep their place; e. g.:

- نِرمَلَايِي nirmalāī, purity, from نِرمَلُ nirmalu, pure.
 کُورَايِي kūrāī, falsity, from کُورُ kūrō, false.

Both forms are therefore frequently used indifferently, as:

- بَهَلِي bhalī, goodness, or: بَهَلَايِي bhalāī, from بَهَلُ bhalō, good.

3) Themes in tā and tāī. (f.)

The affix tā forms in Sindhī a very numerous class of abstract nouns from attributives and adjectives; the final vowel is always dropped and the union-vowel i inserted (except when the noun ends in i). The affix tā corresponds to the Sanskrit affix त्, which is used for the same purpose in Sanskrit. Besides the affix tā, the emphatic form with ī (tā-ī) is also in use; e. g.:

- کھَتَا ghaṭita, } want, from کھَتِ ghaṭe, deficient.
 کھَتَايِي ghaṭitāī, }

- جُگِیتَا jōgitā, fitness, from جُگِ jōgu, fit.

4) Themes in te; tī. (f.)

The affix te, which is else only used with primary formations, is in Sindhī also (though very rarely) found with secondary formations; the affix tī, which is

also occasionally to be met with, is only a variation of *te* (*i* having been lengthened to *ī*); as:

سَوَاتِ sāvate, straightness, from سَوْتُون sāō, straight.

گھٹتی ghatitī, deficiency, from گھٹ ghaṭe, deficient.

Note. The affix *tī* is also used in Hindūstānī, as: گھٹتی deficiency, from گھٹ.

5) Themes in āṇe or āiṇe. (f.)

These affixes form a numerous class of abstract nouns from adjectives implying colour or some other inherent quality. They correspond to the Sanskrit affix **इमन्**, which forms abstract masc. nouns. In Prākṛit the termination **अन्** may already be lengthened to **आण** (cf. Var. V, 47); in Sindhī **म** (m) has been elided, which is rather uncommon, and a feminine termination substituted for the masculine; the *i* of *iman* has been dropped = āṇe, whereas in the form āiṇe *i* has been inserted after *ā*, to render the 'a' more prominent. E. g.:

آچھان ačhāṇe, whiteness, from آچھو ačhō, white.

ویکران vėkirāṇe, breadth, from ویکرو vėkirō, broad.

وَدَان vaḍāṇe, greatness, from وَدُو vaḍō, great.

The affix āṇe (āiṇe) is very often exchanged for the affix āī (see 2.), and with many nouns both affixes are promiscuously used, as: کارائی or کاران blackness.

Note. In Hindī and Hindūstānī the affix *ma* (= **इमन्**) is rarely used, and no longer as a masculine; e. g.: garimā, f., importance. In Gujārātī the affix āṇ is used (as neuter) e. g.: ऊँडाण depth, from ऊँडो deep; the Marāṭhī and Bangālī have preserved the original Sansk. termination *mā* (as masc.). In Panjābī, as in Gujārātī, the form āṇ (m.) is used, as: učāṇ, m., height, from učā, high.

6) Themes in pō, pā, pāī, pi; paṇu, paṇō; taṇu; āṭu.

These affixes form a very numerous class of abstract nouns from substantives and adjectives. We can see in

this instance, how the Sindhī has managed to derive from one and the same Sanskrit affix a whole series of abstract affixes, which at the first glance seem to have nothing in common.

The affixes pō, pa, pāī, pī are derived from the Sansk. abstract-affix त्वा tva, which is assimilated to प्प (see Introd. §. 15, D, b.); from this the Sindhī has formed the various terminations pā, pa, pāī, pī.

From the self-same affix त्वा, which has become त्वण in Prākṛit (from an original त्वन), and which has been assimilated in the Apabhraṇṣha dialect to प्पण (see Lassen, p. 459, 9.) the Sindhī has derived the affixes paṇu or paṇō.

From the same source has also sprung the affix taṇu, but by a different process of assimilation, the semi-vowel v being assimilated to the preceding dental (cf. §. 15, D, b.).

Another form of assimilation is the affix āṭu (viz: tva = tta = ṭṭa = āṭa, the double consonant being cleared away by lengthening the preceding vowel), which is only rarely used.

The final vowels undergo various changes before the accession of the above mentioned affixes; final u is generally changed to 'a' or 'i', with the exception of the fem. nouns ending in 'u', which preserve 'u' (as radical) before all affixes; final ō is either weakened to 'a' or changed to ō; final ī is either shortened to 'i', or with a subsounding 'a' to 'ia', which is mostly the case before the heavy affixes paṇu, paṇō; final ū is shortened to 'u' with a subsounding 'a' (= ua) before the heavy affixes paṇu, paṇō; long ū though keeps now and then its place before them; before the lighter affixes pō, pa, pāī, pī final ū is shortened even to 'i' (for euphony's sake). Final short 'a' may be lengthened to ā, to distinguish the feminine themes from those ending in 'u'; but this depends on usage.

a) final u:

پَنَدِٔ تَپَنُو panditapanō, m. The 'duty of a pandit;
from پَنَدِٔ ت.

چَہو کِراتُ čhōkirātu, m. The time of youth;
from چَہو کَرُ čhōkaru, a boy.

وَتَہِپَ vathupa; f. assistance;
from وَتَہِ fem. laying hold of.



b) final ō:

نَنَدِٔ ہَپائی nandhapāi, f.	} Time of youth; from نَنَدِٔ ہُو nandhō, small.
نَنَدِٔ ہَپَانُ nandhapānu, m.	
نَنَدِٔ ہِپُو nandhēpō, m.	

c) final ī:

وَاہِپَ vāhipa, f.	} The duty of a وَاہِی m. or watchman.
وَاہِپُو vāhipō, m.	

کَاَنَدِٔ ہِپَ kāndhiapa, f.	} The office of a کَاَنَدِٔ ہِی kāndhī, one who gives a shoulder in carrying a corpse:
کَاَنَدِٔ ہِپَانُ kāndhiapanu, m.	

مُکِۂِ تَانُ mukhitānu, the duty of a مُکِہِی mukhī or
headsman.

d) final ū:

مَانِہِپُو mānhipō,	} humanity, from مَانِہُون mānhū man.
مَانِہِپَانُ mānhuapano,	

مِرُونِپَانُ mirūpanō, bestiality, from مِرُون mirū, wild beast.

e) final a:

رَاَنِپَانُ ranāpanu, widowhood, from رَاَن rana, a widow.
زَاَلِپَانُ zālapanu, womanhood, from زَاَل a woman.

Note. These abstract affixes are to be met with in all the cognate idioms. The Hindī and Hindūstānī use the affixes paṇ, paṇā and pā, corresponding to the Sindhī forms paṇu, paṇō and pō. The Guṇarāthī: paṇ and paṇū (both neut.); the Marāṭhī: paṇ (n.) and paṇā (m.); the Panjābī: paṇā. The Bangālī comes nearest to the Sanskrit in this respect, having retained the original abstract affix tva unaltered.

7) Themes in kārū, kārō, kāra, kāre.

These themes fall under our consideration in this place not so much on account of their formation, as their signification, for we have here not to deal with an affix, but with an adjective, used to form compounds, and signifying: making, effecting. In Sindhī the original signification of कार has been already obliterated, and it is now used in the same way as an affix, to form a number of abstract nouns; e. g.:

لُچھکارو lučhikārō, uneasiness, properly: that which makes لُچھ lučha, or being tossed about.

وَڻکار vanakāru, | wood, forest; properly: that which
وَڻکار vanakāre, | produces trees (وڻ).

تھدھکار thadhekāra, cool temperature; properly: that which makes coolness (تھدھ).

8) Themes in kō and ō.

The affix kō serves originally to derive adjectives, and corresponds to the Sansk. affix इक; but in Sindhī it is sometimes used (as the preceding affix कार) to form abstract nouns; the affix ō is identical with kō, k having been elided. E. g.:

لُچھکو lučhikō, uneasiness; the same as: لُچھکارو.

دھورو dhūryō, a duststorm; properly: that which makes sand (دھورو).

§. 10.

II. Formation of appellatives, attributives and possessives.

9) Themes in ī.

This affix, which in Sindhī and the kindred idioms is so frequently employed, has sprung from three different sources:

a) The affix ī, corresponding to the Sanskrit affix इक्.

This affix forms attributives and appellatives of various significations; the root-vowel is generally lengthened before the addition of this affix, i. e. 'a' becomes ā; 'ī' : ē; 'u' : ō; e. g.:

اوثي ōthī, a camel-rider, from اُتھ uṭhu, camel.

باکري bākīrī, a seller of vegetables, from بَکَرُ bakaru, vegetables.

تھیکري thēkirī, a seller of earthen-ware; from تھیکرُ thēkiru, earthen-ware.

b) The affix ī, corresponding to the Sansk. affix ईय, इय.

This affix denotes in all the modern vernaculars descent or relationship. Before its addition to a noun a final short vowel is dropped, long ū is shortened to 'u', and ō is changed to ā. In some instances final short 'u' (shortened from ō) is changed to ā (= ō) and thus preserved; e. g.:

سیندھی sindhī, of Sindh, from سیندھ f. sindhu, the country of Sindh.

ہندئی hinduī, relating to a Hindū, from ہندُ hindū, a Hindū.

لاڑی lārī, }
لاڑائی lārāī, } of Lār, from لاڑ m. laṛu, Lower Sindh.

سِرَائِي sirāī, of Sirō, from سِرُو sirō, Upper Sindh.

c) The affix ī, corresponding to the Sansk. affix **इन्**.
(Nom. Sing. ī.)

The Sindhī affix ī serves to form possessive nouns, like the Sansk. affix **इन्**; e. g.:

دَانْهِي dāhī, complainant, from دَانْه dāha, complaint.

رَوْگِي rōgī, sick, from رَوْگ rōgu, sickness.

مَالِي māli, gardener, Sansk. **मालिन्**.

In such formations, as are peculiar to the Sindhī, a final short vowel may keep its place before the affix ī, as:

مَتِّي mataī, tenacious of one's opinion or sect, from
مَت make opinion or religion (final 'e' being exchanged
for 'a', for euphony's sake).

10) Themes in āi.

The affix āi is only a variation of the affix ī (9, a), final 'u' and ō of such themes, as end in 'u' and ō being again changed before it to ā; nouns thus formed imply an occupation, habit or tendency, as:

بَاگَائِي bāgāī, gardener, from بَاگ bāgu, garden.

نِيچَائِي nēcāī, a maker of huqqah-snakes, from نِيچُو nēcō a huqqah-snake.

جَهْگِرَائِي jhagīrāī, a quarreller, from جَهْگِرُو jhagīrō, quarrel.

11) Themes in ū.

The affix ū, corresponding to the Sansk. affix **उक्**, is added to substantives, by means of which, as in the primary formations, appellatives and adjectives are derived, denoting an habitual action or state. A final vowel is always dropped before the addition of this affix;

in some nouns the first vowel is lengthened at the same time; e. g.:

هَانُورُ hānū, injurious, from هَانِجُ hāñe, injury.

وِيرُ vērū, revengeful, from وِيرُ vēru; enmity.

چَهَپَرُ čhāpirū, a mountaineer, from چَهَرُ čhāparū, a range of hills.

بَاكِيرُ bākhirū, a man of Bakhar, from بَاكِهَرُ bākharū, a town of upper Sindh.

12) Themes in āū.

The affix āū is identical with the preceding, the only difference being that the final vowel of the theme is lengthened before the affix ū (fin. u = a = ā).

دَهَرْمَاوُ dharmāū, religious, from دَهَرْمُ dharmu, religion.

شَرْمَاوُ šarmāū, bashful, from, شَرْمُ šarmu, shame, modesty.

13) Themes in āō.

The affix āō is already so much corrupted, that its origin is scarcely recognisable; it corresponds to the Sanskrit affix मय, which forms adjectives, denoting "made of, consisting of." The labial m has been elided in this affix as well as in the abstract affix इमन्, and a has been lengthened in compensation thereof. The semi-vowel y has likewise disappeared, āō = āyō; the final Anusvāra is altogether euphonic and more or less optional; e. g.:

هَيْدَرَاوُ haidrāō, made of هَيْدَرُ haidra, turmeric.

جَامْبَهَاوُ jāmbhāō, made of جَامْبَهوُ jāmbhō, a kind of oil-seed.

لَوَهَاوُ lohāō, made of لَوُهُ lohū, iron.

14) Themes in ō.

This affix corresponds to the Sansk. affix अ; it

forms adjectives and attributives in the largest sense. The final short vowel of a noun is always dropped before this affix, and ū and ī are shortened. The root-vowel either remains unaltered or is lengthened, viz: 'a' to ā, ī to ē and 'u' to ō; as:

سَکھو saghō, strong, from سَکھ sagha, strength.

وِنکو vingō, crooked, from وِنک vingu, a crook.

بَھکُو bhakuō, stupid, from بَھکُو bhakū, a blockhead.

وِچُو vēcō, mediator, from وِچ viču, midst.

بَارُوچُو bārōcō, of a Beluch, from بَارُوچ bārōču, a Beluch.

اَوْتھُو ōthō, of a camel, from اَوْتھ uṭhu, camel.

گَاو گَاو gāo, of a cow, from گَاو گَاو gāu, cow.

Irregular formations are:

مَہیو māhyō, of a buffalo, from مَہی mēhe, a buffalo.

سَیٹون saiō, hundredth (per cent), from سَیٹ sau, hundred.

15) Themes in āru (aru), ārō; ālu.

These affixes correspond to the Sansk. affix आल (in Prākṛit likewise आल cf. Var. IV, 26), which forms possessive nouns. In Sindhī r and l are interchanged, and in some nouns āru has been shortened to aru. The root-vowel commonly remains unaltered, but in some nouns 'u' is changed to ō (i. e. 'u' takes Guṇa); as:

مِہَارُ mēhāru, or	} a buffalo keeper, from مِہی mēhe,
مِہَرُ mēharu,		buffalo.

چَوْتِیَرُ cōṭyaru, having a چَوْتِی cōṭī, bundle of hair on the crown of the head.

دھَنَارُ dhanāru, a herdsman, from دھَنُ dhanu, a herd of cattle.

اَوْتھَارُ ōṭhāru, a camel-herd, from اَوْتھ uṭhu, camel.

جَوَالُ javālu, containing barley, from جَوُ jau, barley.

Some of these formations, with the affix ālu or ālō, are used in a substantive sense, their original possessive signification being more or less lost, as:

گھڑیالُ gharyālu, } a Gong; literally: containing or
 گھڑیالو gharyālō, } expressing the hour (گھڑی).
 دِیالُ dīālu, candlestick; literally: having a light (دِئو).

جھڑالو jhurālō, cloudiness; literally: containing clouds (جھڑ).

16) Themes in īrō and īlō, or: ērō and ēlō.

These affixes correspond to the Sansk. ईर and ईल and form attributives, signifying: habit, quality or intensity; ērō and ēlo have sprung from the Prākṛit affix illa (Var. IV, 25); e. g.:

کھاندھیرو khāndhīrō, patient, from کھاندھ khāndhe, patience.

هٿیلو haṭhīlō, obstinate, from هٿه haṭhu, obstinacy.

چھانویرو čhāvērō, } shadowy, from چھانو čhāva, shade.
 چھانویلُ čhāvēlō, }

تھریلو tharēlō, of the Thar, having the custom of the Thar or desert.

چمیلُ čamēlō, leathern, from چم čamu, leather.

17) Themes in iru.

This affix corresponds to the Sansk. affix ॠ (with the union-vowel i) and forms attributives and appellatives as well as possessive nouns; a final vowel, short or long, is always dropped before the addition of this affix; e. g.:

سندھیرُ sandhiru, a house-breaker, from سندھ sandhe, a hole in a wall.

جھاتِرُ jhātīru, a peeper, from جھاتي jhātī, looking through a hole.

چھينبھِرُ čhimbhiru, a rebuker, from چھينبھہ čhimbha, rebuke.

جھپِرُ jhapīru, one who snatches, from جھپو jhapō, a snatch.

پيتِرُ pētīru, a glutton, from پيٺُ pētu, belly.

وہِرُ vihiru, poisonous, from وَہُ f. poison.

18) Themes in atu and ālū.

This affix has sprung from the Sanskrit affix **मत्** by elision of **म**; in some nouns 'a' has been lengthened, to compensate for the elision of m; it forms possessive nouns, just as in Sanskrit; e. g.:

بھريتُ bharyatu, a porter, from بھري bharī, a man's load.

پورھيتُ pōrhiatu, a labourer, from پورھيو pōrhiō, labour.

ڊيانِياتُ ḍiānyātu, a debtor, from ڊيانِی ḍiānī, a debt.

19) Themes in ētō (itō).

The Sindhī affix ētō corresponds to the Sansk. affix **इत्**, denoting "to be provided with", to possess as one's own. The short i of the Sansk. affix has in Sindhī been produced to ē, on account of the accent; the final vowel is always dropped before this affix; e. g.:

پُٿريتو putrētō, having a son, from پُٿرُ paṭru, son.

دھيٿيتو dhiētō, having a daughter, from دھي dhia, daughter.

جؤٿيتو jōētō, having a wife, from جؤہ jōe, wife.

بھائيتو bhāitō, having a brother, from بھاء bhāu, brother.

20) Themes in āitō.

This affix is identical with the preceding in derivation and signification, the only difference being that final ō, 'u' and 'a' are changed before it to ā, as:

وَارَائِتَوِ vārāitō, adj., at the right time, from وارَوِ vārō, time.

سَجَّهَائِتَوِ sajhāitō, adj., opportune, from سَجَّهْ sajhu, opportunity.

وَاتَائِتَوِ vātāitō, having a road, from وَاثَ vāṭa, a road.

21) Themes in ru and lu.

a) The affix ru corresponds to the Sansk. diminutive affix र, and is affixed to adjectives and participles present, with some slight variation of the original meaning; when added to adjectives the root-vowel is now and then lengthened. Final 'u' and ō are changed to 'a' before the addition of this affix; ī remains unaltered.

كَهَابَرُ khābaru, left-handed, from كَهَبُو khabō, left.

سَاجَرُ sājaru, right-handed, from سَاجُو sājō, right.

كَهَسَرُ khasaru, sterile, from كَهَسُ khasu, not fully developed.

كَأَچِيرُو kāčirō, of the province of Kačh, from كَآچِي, a Kāchī.

لِکھَنَدَرُ likhandaru, a writer, from لِکھَنَدُو part. pres. writing.

b) The affix lu is identical with the affix ru (r [r] = l) and turns preterite participles into simple adjectives; it is seldom found with adjectives, the signification of which it does not change materially.

وَالُو vialu, lost, from وِئُو viō, gone, lost.

دِیْهَالُو dīṭhalu, seen, from دِیْهَوِ dīṭhō, seen.

وِسُوْرَلُ visūralu, simple-minded, from وِسُوْرُ visūrō, simple-minded.

Similarly in Prākṛit the affix r or l (dimin.) is added to nouns and adjectives, without essentially altering their signification (cf. Varar. IV, 26), as Sansk. विद्युत् lightening, Prāk. विज्जू or विज्जुली; पीत yellow, Prāk. पीअ or: पीअल.

The same affix ला we notice in the Marāṭhī, where it is added to preterite participles to turn them into real adjectives, as: चाललेला gone (from चालला); मोडिलेला broken (from मोडिला); the same holds good in Guṣarātī, as: लखेलो, written (Adj.) (from लख्यो).

22) Themes in iryō.

The affix iryō is originally compounded of the diminutive affix र (= r) and the adjectival affix yō (य); it forms adjectives and attributives denoting inclination or hesitation; e. g.:

سَدھِرِيَو sadhiryō, half-wishing; literally: being somewhat disposed to wish.

گھوَرِيَو ghōriyō, a pedlar; i. e. one who is inclined to seek out.

پِريَو pēriyō, a walker; literally: disposed to travel afoot.

پَرَمَتِرِيَو paramatiryō, easily persuaded; literally: disposed to take another's counsel.

23) Themes in āku and ākū.

These Unādi-affixes, which else only occur with primary themes, are in Sindhī also used (but very rarely) in secondary formations, as:

جھِراکُ jhērāku,	{	جھِراو jhērō,
جھِراکُ jhērākū,		contention.

quarrelsome, from

24) Themes in ikō.

This affix corresponds to the Sansk. affix क (in Sindhī with the addition of the union-vowel i) and forms adjectives, denoting relation, quality etc. A final vowel, short or long, is dropped before this affix; final ū alone is shortened to 'u' and takes the union-vowel 'a' instead of 'i'; e. g.:

وَإِپَارِکُو vāpārikō, mercantile, from وَإِپَارُ vāpāru, trade.

وَإِنِکُو vānikō, relating to a وَانِیو vānyō or shopkeeper.

هَارِکُو hārikō, relating to a هَارِی hārī or peasant.

مِرُوکُو miruakō, brutal, from مِرُون mirū, a wild beast.

25) Themes in ičō or ēčō.

These affixes have sprung from the Sansk. affix इक, and form adjectives denoting descent or origin. In Sindhī 'i' has been lengthened to ī or even to ē, and the guttural k has been exchanged for the palatal č. The final vowel, short or long, is always cast off before these affixes; e. g.:

گُوٲهَچُو gōthēčō, of the same village, from گُوٲهَ gō-thu, village.

پَارَچُو pārēčō, of the same quarter, from پَارُو pārō, quarter.

پَارَچُو pārēčō, of the opposite side, from پَار adv., opposite.

وِیڑهَچُو vērhīčō, of the jungle, from وِیڑهَ vērhe, jungle.

26) Themes in ōkō.

This affix, which is added only to nouns or adverbs, denoting time, is identical with the affix क; the union-vowel ō is peculiar and not to be met with elsewhere; every final vowel, short or long, is dropped before it; e. g.:

وَرِهَوُڪو varehōkō, yearly, from وَرِهَ varehu, year.

رَاتَوُڪو rātōkō, nightly, from رَاتِ rāte, night.

هَانَوُڪو hānōkō, recent, from هَانِي hānē, now. adj.

ڪَالِهَوُڪو kālhōkō, of yester (day or night), from ڪَالِهَ kālha, yesterday, adv.

پَرَوُڪو parōkō, of last year, from پَرِ (fem.) last year.

A few other adjectives are formed by the same affix, with the further difference, that the root-vowel is lengthened, as:

چَانڊَرَوُڪو čandrōkō, moonlight, from چَنْڊَرُ čandru, moon.

27) Themes in āṇō (āṇu, iṇō), āṇikō.

This affix corresponds to the Sansk. affix **इन्**, and forms adjectives denoting relation or descent. It is remarkable, that the original union-vowel 'i' has been dislodged in Sindhī and ā substituted in its place (compare with this such Latin forms, as: romānus, africanus). The adjectives, formed by the affix āṇō may moreover add the affix kō (with the union vowel 'i'), so that we thus have adjectives with a double affix, which do not materially differ from the simple forms in āṇō; e. g.:

چَوْرَانَوُ cōrāṇō,	} of a thief, from چَوْرُ čōru, thief.
چَوْرَانِيڪَوُ čōrāṇikō,	

لُچَانَوُ lučāṇō, rascally, from لُچُو lučō, rascal.

دِهِيَانَوُ dhiāṇō, of a daughter, from دِهِي dhiā, daughter.

مِرُونِ miruāṇō, of a wild beast, from مِرُون mirū, wild beast.

بِهَآيانَوُ bhāyāṇō, of a partner, from بهَآِي bhāī, partner.

In a few nouns a short root-vowel is lengthened, as:

چاندَ رانَوِ	čāndrānō,	} moonlight, from چَندَرُ čandru, moon.
چاندَ رانُ	čāndrānu,	
چاندَ رِنَوِ	čāndrinō,	

28) Themes in ūnō (ūnikō).

a) This affix is identical with the preceding, but the union-vowel has been exchanged for ū; in signification there is no difference; e. g.:

سیتھُونَوِ sēthūnō, of a Sēth, from سیتھِ sēthe, a whole-sale merchant.

واتُونَوِ vātūnō, oral, from وَاتُ vātu, mouth.

اگُونَوِ agūnō, preceding, from اگِ agū, front.

کالھُونَوِ kālhūnō, of yester (— day or night), from کالھِ kālha, yesterday.

To the affix ūnō the affix kō (ikō) may be super-added, without altering the signification in any way, as:

اگُونِکَوِ agūnikō, the same as: اگُونَوِ agūnō.

b) There is another affix ūnō, which is joined to numerals, identical in form with the preceding, but of different origin. It is derived from the Sansk. noun गुण (quality), with elision of g in Sindhī and prolongation of ū. In Panjābī both forms, guṇā and unā, are in use, so that there cannot remain any doubt about its derivation.¹⁾ It forms adjectives from numerals, signifying: having such a quality, or: manifold, as:

هیکُونَوِ hēkūnō, single (having a single quality), from هیکُ hēku, one.

پنجُونَوِ panjūnō, quintuple, from پنجِ panja, five.

سَوْنَوِ saūnō, hundredfold, from سَوِ saū, hundred.

1) Compare also the Persian گانه, as: دُوگانه twofold etc.

29) Themes in ānī.

This affix, corresponding to the Sansk. affix **आयनि**, forms patronymics or nouns denoting descent; the short final 'i' of the Sansk. affix has been lengthened in Sindhī, as in other similar nouns. A final short vowel is dropped before this affix, likewise ō; final ī is changed to y (= i) and ū is shortened; e. g.:

مَحمُودَانِي mahmūdānī, son or descendant of مَحمُود mahmūdu.

آريَانِي āryānī, son of آري ārī.

آڊُونِي āḍūānī, son of آڊو āḍū.

باڳَانِي bāgānī, son of باڳو bāgō.

30) Themes in īnō.

This affix corresponds to the Sansk. affix **इन** and forms adjectives denoting relation or descent; as:

سَنِينُو saṇīnō, affianced, from سَنُ saṇu, connexion by marriage.

وَسينُو vasīnō, subjected, from وَسُ, power.

31) Themes in āṭhō.

This affix coincides with the Sansk. affix **आट** (with transition of ṭ into ṭh); it forms possessive nouns, as in Sanskrit; e. g.:

پَانِيَاڻھو pānyāṭhō, damp (containing water), from پَانِي pānī, water.

چَہَرَاڻھو čhābarāṭhō, containing چَہَرُ čhābaru, a kind of grass.

32) Themes in āsō (āsū).

This affix, corresponding to the Sansk. affix **श**,

forms adjectives, denoting "to be full of", to be provided with"; as union-vowel ā has been inserted; as:

وَارِيَّاسُو vāryāsō, sandy, from وَارِي vārī, sand.

مَوَاسُ mavāsu, full of pride, from مَو mau, pride.

33) Themes in hāru or hārō.

This affix is in Sindhī and in the cognate dialects added to verbal nouns (i. e. the Infinitive); it forms a kind of participle, which is commonly used as a substantive noun. In Marāṭhī it forms the participle future, as it implies at the same time the notion of some future act or state; in Sindhī too it is now and then used in a future sense. It is to be noted though, that the Marāṭhī affix is not **णार**, as commonly shown in Marāṭhī grammars, but **आर**; a like mistake is generally to be met with in Gujārātī grammars, where it is stated to be **नार**. In Marāṭhī and Gujārātī the form of the affix is clearly enough **आर**, corresponding to the Sansk. adjective **कार**, making, doing, with elision of **क**. In Sindhī, Hindī and Panjābī it is hār, which form is to be explained in this way, that initial **क** has been originally aspirated by the following **र** (which is very frequently the case in Sindhī), and then elided, leaving h (see Introd. §. 8). In Sindhī the form hāru, hārō, is only added to the Infinitive, in other themes the original form kāru has been retained unaltered; e. g.:

سِرْجَنَهَارُ sirjanahāru, the creator, Inf. سِرْجَنُ to create.

لِکھَنَهَارُ likhanahāru, a writer, or one, who is about to write; Inf. لِکھَنُ to write.

34) Themes in kāru, karu.

The original adjective form kāru (in Sindhī also shortened karu) is also (but rarely) in use; it forms adjectives and attributives from substantives; as union-vowel ā is inserted:

جھیراکارُ jhērākāru, } quarrelsome, causing quarrel,
 جھیراکرُ jhērākāru, } from جھیرو jhērō, quarrel.

35) Themes in vānu.

The Sindhī has preserved in this affix the Nom. Sing. of the Sansk. affix वन् (= vān), and discarded the Prākṛit form वन्तो; the same is the case in the cognate dialects, with the exception of the Guṣarātī, which uses the termination वन्. It forms adjectives, implying possession; e. g.:

دياوانُ dayāvānu, compassionate, from ديا dayā, compassion.

ويجاوانُ vijāvānu, learned, from وِجا vijā, learning.

سيلوانُ sīlavānu, virtuous, from سيلُ sīlu, virtue.

36) Themes in vārō.

This is one of the most useful affixes of the modern vernaculars; it may be joined to any verbal noun or substantive, and denotes an owner or actor; this affix is most extensively used in Hindūstānī (vālā), where it is used as a substitute for different formations. It corresponds to the Sansk. affix वल, from which it has been derived by lengthening the root-vowel. It is to be observed, that وارو must be joined to the formative or oblique case of a noun.

گھروارو gharavārō, owner of a house, from گھر gharu, house.

گھرنوارو gharanevārō, owner of houses.

ڏيئاوارو ḍiānavārō, a giver, Inf. ڏيئنُ ḍiānu, to give.

ويچوارو vičavārō, mediator, from وِچ viču, midst.

بيٺوارو bēriavārō, boatman, from بيٺي bēri, boat.

37) Themes in yō.

The affix yō, corresponding to the Sansk. affix य, forms adjectives from substantives, as:

بہاگیو bhāgyō, fortunate, from بہاگی bhāgu, fortune; luck.

وکیو vikevikhyō, a grumbling person, from وکی vike, grumbling.

جیو jōyo, effeminate, from جؤ (زؤ) jōe, wife.

Chapter IV.

Formation of Diminutives.

§. 11.

The Sindhī evinces a great facility in forming different kinds of Diminutives; it surpasses in this respect all the kindred dialects, being able to derive diminutives from any substantive, adjective or even participle.

The one method, to express the idea of a diminutive, is, to substitute the feminine termination for the masculine, the feminine expressing generally: smallness, littleness, nicety, as: کات kātu, m. a large knife, کاتی kātī, fem. a small knife (cf. §. 5, VI, 2, c).

An old diminutive formation has been preserved in a few straggling words, ending in ōṭru (ōṭrō) or ōṭu (ōtō); the same formation is still current in the Paṣtō (ōṭai, ūtai), where diminutives are regularly derived by means of this affix. The origin of this diminutive affix is rather uncertain; e. g. Sindhī:

بہوٹی bāhōṭī, a small fire, from باہ bāhe, fire; جاموٹر jāmōṭru, the headman of a village (literally: a

little جَامُ jāmu or Jām, prince); دِيَاتِي dīātī, a small light, from دِيُو dīō, an oil-light.

Besides these formations the Sindhī uses for the purpose of forming diminutives proper two affixes, which are originally identical; viz.: ēro (= rō, the union-vowel 'i' having been produced to ē, on account of the accent), which is added to adjectives only, and rō, which is promiscuously joined to adjectives and substantives. Both these affixes correspond to the Sanskrit diminutive affix र् r, from which the Sindhī, after its own peculiar method, has managed to form two separate diminutive affixes. The other diminutive affix of the Sanskrit, क् k, is not in use in Sindhī, but is so in Hindī, Marāṭhī and Panjābī.

1) The affix ērō.

This diminutive affix is, as noted already, added to adjectives only and implies: somewhat more or less (as the case may be), rather, very; e. g.:

دِرِگھِرُو drighērō, somewhat long, adj. دِرِگھُو drighō, long.

تھورِیرُو thōrērō, rather little, adj. تھورُو thōrō, little.

گھٹِیرُو ghaṭērō, rather deficient, adj. گھٹِ ghaṭe, deficient.

2) The termination rō, fem. rī.

This diminutive affix is joined to substantives and adjectives, even to such, as have already received the affix ērō; it denotes smallness, littleness, deficiency, tenderness or contempt. In order to point out more effectually the idea of the diminutive, the feminine termination rī may be chosen, instead of the masculine. The Sindhī poets use the diminutives with great taste and delicacy, and know to give different shades to their pictures by their proper application. The final vowels

undergo the following changes before the addition of the affix *rō* (*rī*):

- 1) Final *u* (m.) is changed to 'a' or 'i', with the exception of fem. nouns ending in 'u', which remain unaltered.
- 2) In the same way final *ō* is changed to 'a' or 'i'.
- 3) Final 'a' remains unaltered.
- 4) Final 'i' remains unaltered or passes (for euphony's sake) into 'a'.
- 5) Final *ī* and *ū* are shortened with a subsounding 'a' (as union-vowel).

Final 'u'.

پندھڙو *pandharō*, a short journey, from پندھ *pandhu*, journey.

هٿڙي *hatirī*, a small shop, from هٿ *hatu*, shop.

جندڙو *jindurō*, short life, from جند *jindu*, life, fem.

وڃڙي *vijurī*, a small flash of lightening, from وڃ *viju*, fem.; lightening.

Final *ō*.

هٺڙو *hīarō* heart (endearing), from هٺو *hīō*, heart.

بهولڙو *bhōlirō*, a small monkey, from بهولو *bhōlō*, monkey.

تهورڙو <i>thōrirō</i> ,	} very little, from تهورو <i>thōrō</i> , little.	
تهوريرڙو <i>thōrērīrō</i> ,		
	} extremely little.	

Final 'a'.

دهڙي *dhiarī*, a little daughter, from دهڻي *dhia*, daughter.

Final 'i'.

اکھڙي *akhirī*, a small eye, from اکھ *akhe*, eye.

گالھڙي *galharī*, a short word, from گالھ *gālhe*, word.

Final ī and ū.

مندھيڙو mandhiarō, a small churning staff, from مندھي mandhī, a churning staff.

بهٽڙي bhaṭuarī, a small scorpion, from بهٽو bhaṭū, a scorpion.

Chapter V.

Compound nouns.

§. 12.

I. Nouns compounded with a preceding particle.

- 1) Nouns compounded with the negative particles a, ana, nā, nir, ni, ma.

All these negative particles are of Sanskrit origin and used in the same way and in the same sense, as in the Sanskrit. The negative particle 'a' is only used with adjectives, ana chiefly with participles and Gerundives, rarely with adjectives; nā with adjectives, and the shortened form na with Gerundives and participial adjectives; nir and ni (with assimilated r), only with adjectives (and abstracts, derived from adjectives). We have not mentioned expressly the negative particle dur (दुर्), which belongs to the same class, as it occurs in such formations only, as are borrowed directly from the Sanskrit and have already passed through the process of assimilation, usual in Sindhī, as: ڊڪالو ḍukālu, famine, Sansk. दुष्काल (see Introd. §. 16, B). For the sake of a general survey we have summed up here all the negative prefixes, though the nouns compounded with them belong to the subsequent classes of compounds, as far as their composition is concerned.

Prefix a: اَچِيتُ ačētu, thoughtless; thence.

اَچِيتَائِي acētāī, }
اَچِيتِي ačētī, } thoughtlessness.

Prefix ana: اَنَتِهِنُو anathianō, impossible.

اَنَچِهَو anapučhō, unasked.

اَنَوِيسَاهَو anavēsāhō, unbelieving.

اَنَوِيسَاهِي anavēsāhī, s. f., unbelief.

Prefix nā: نَاكَارُو nākārō, useless.

نَاچَنَكُو nāčaṇō, unwell.

نَاچَنَكَائِي nāčaṇāī, illness.

Prefix nā: نَتِهِنُو nathianō, impossible.

نَتِهِنِي nathianī, impossibility.

نَکھَتُو nakhaṭū, profitless.

Prefix ma: مَچھَدُو mačhaḍū, not giving up.

مَکھَتُو makhaṭū, profitless.

Prefix nir and ni: نِرْدَیِي nir-daī, unfeeling, Sansk. निर्देय.

نِرَاسُ nir-āsu, hopeless, Sansk. निराश.

نِدَهَنِکُو ni-dhanikō, masterless (دهني).

نِپُتْرُو ni-putrō, sonless (پُتر).

2) Nouns compounded with the privative particles rē, without, and bē, without.

The privative particle rē, which is also used as a preposition, and as such always requires the Formative (oblique case), is derived from the Sanskrit pre-

position **रिने** (Prākṛit **रिने** = **रिए**, and contracted **रे** *rē*) without, excepted; *bē* is borrowed from the Persian and corresponds originally to the Sansk. prefix **वि**. These prefixes are in Arabic writing generally written separately and not joined to the noun, as:

rē: **ري كمو** *rē-kamō*, useless.
ري پانيو *rē-pānyō*, waterless.
ري چيو *rē-čayō*, untractable.

bē: **بي سكهو** *bē-saghō*, powerless.
بي دينو *bē-dīnō*, irreligious.
بي لجو *bē-laḵō*, shameless.

3) Nouns compounded with the particles of qualification *su*, well, *ku*, badly, and *ava (au)*, away, from.

su: **سكال** *sukālu*, good time = cheapness.
سچيت *sučētu*, attentive.
سپرين *suprī*, good friend = sweetheart.

ku: **کپت** *kupate*, dishonesty.
کپتيو *kupatyō*, dishonest.
کنياء *kuniyāu*, bad justice = oppression.

کدھنگو *kudhangō*, ill-bred.

ava (au): **اوگن** *avagunū* } vice.
اوگن *augunū*, }
اوتر *avataru*, } a bad landing place.
اوتر *autaru*, }

4) Nouns compounded with the possessive particle *sa* (shortened from the Sansk **सह**), implying “with”, “provided with”.

سپھلو *saphalō*, fruitful.

سَبَّوْجھو sabōjhō, intelligent.

سَپُٲرُو sapuṭrō, having a son.

II. Nouns compounded with a substantive, adjective or numeral.

The Sindhī generally follows in the formation of its compound nouns the rules of the Sanskrit, though the compounds cannot be formed in Sindhī in the same unlimited number, as in Sanskrit, the want of case-inflexions offering an essential obstacle. No compound can be formed from more than two nouns, a noun compounded of three words is a linguistic impossibility in Sindhī, as in such a compound all idea of coordination or subordination would be completely lost. We shall consider the compounds current in Sindhī under the received Sanskrit appellations.

- 1) So-called Tatpuruṣa compounds, or conjunction of two nouns, of which the former stands in a case-relation with the latter.

These compounds are rarely used in common conversation, but more extensively in poetical compositions. The former of the two nouns, which is dependent on the latter, must consequently be placed in the Formative, to express thereby its grammatical dependency. In reference to the method of writing these compounds there is no fixed rule; some of them, in which the idea of unity prevails so much, that they are considered as one word, are joined in writing accordingly; others again, in which the conjunction is more loose, are written separately; e. g.:

اُٲَر وَاٲ utara-vāu, north-wind.

گھَر دھَنِي ghara-dhanī, master of the house.

مٲہِي کھَاٲ mathē-khāu, torturer, literally: eating one's head.

دِسَ نِڪَالُو dēsa nikālō, banishment.

ڪَرَن ٿُرُٿُرُو karane-ṭruṭrō; a lazy fellow; literally: broken of hands.

پَانَ بَهَرُو pāṇa bharū, selfish; literally: filling oneself.

A peculiar kind of compound is formed by an adjective joined to a substantive, which by the addition of the affix *vārō* (see §. 10, 3, b) is turned again into a possessive noun; the adjective must in this case agree with its substantive in gender, number and case. Such compounds are, as far as their signification is concerned, Bahuvrīhis, but according to their composition Tatpuruṣas; for the latter reason we have inserted them in this place; as:

بِي دِسَوارُو biē dēsavārō, a foreigner (a man of another country).

تِڪِي سُرَتِوارُو tikhia-surtevārō, a man of sharp understanding.

چَنڪِي پَهَوارُو čaṇē pahavārō, a man of good counsel.

More poëtical are compounds like:

وَدِي دِلِ دَاتَا vaḍia dile dātā, a munificent giver (a giver of a great heart).

2) So-called Dvandvas, or aggregation of nouns.

In the sense of the Sanskrit Grammar there are no Dvandvas in Sindhī. Two nouns are frequently joined in Sindhī, expressing one common idea, but grammatically they are treated as two separate words. In Sindhī, as well as in the other cognate dialects, two nouns are frequently joined together, of which the latter is without a proper meaning, and only added to render the sound more full; these compounds are called alliterations.

وَتَهْ پُجُ vāṭhu puḡu, f., hurry; literally: taking (وَتَهْ)
arriving (پُجُ).

چَنگُو بَهَلُو čaṇō bhalō, very good; very well.

مَتَ سَتَ maṭa saṭa, exchange (مَتَ and سَتَ, both sig-
nifying exchange).

گَهَتِ وَدِه ghate vadhe, less or more.

جَهْرُ پَهْرُ ḡhuru phuru, rainy weather (جَهْرُ cloudiness;
پَهْرُ drop).

اَجُ صَبَهَنُ aḡu subaḥṇā, in a day or two; literally: to-
day, to-morrow.

بَکَ شَکَ baka šaka, prattle; بَکَ talking, chatting,
شَکَ being a meaningless alliteration.

But more frequently than by aggregation the Sindhī joins two nouns by inserting the Persian copula *ō* (frequently nasalized = *ō̃*); the final vowel of the preceding noun is dropped before it and both words are joined into one and written accordingly; in some instances though the final vowel of the preceding noun keeps its place before *ō*. These compounds are Dvandvas in a grammatical sense, only the latter noun being subject to the laws of inflexion.

رَاتَوَدِيْنَه rātōḍīhu, night and day.

هَنْدَهَوَهَنْدَه handhōhandhu, every place.

رَاتِئَوَرَاتِ rate-ō-rāte, every night; night by night.

پَرَوَپَرِ parōpare, kind by kind = every kind.

The conjunction may also be effected by the Persian copulative particle *ā*, in the same way as by *ō*; this *ā* too is very frequently nasalized in Sindhī = *ā̃*; the final vowel of the preceding word always disappears before *ā* or *ā̃*; as:

مُكْهَامُكْهِي mukhāmukhī, meeting; literally: tête-à-tête.

مُكْهَامِيلُو mukhāmēlō, assembly; literally: face and meeting.

وِيرَانْوِيرَ vērāvēra, adv., always; literally: time and time.
(وِيرَ).

3) So-called Karmadhārayas, or descriptive compounds.

The Sindhī is now too simple, to admit of new compounds of this kind; the common rule is, as in the other dialects, that the adjective precedes its substantive and agrees with the same in gender, number and case. Some remnants however of original Karmadhāraya compounds have been preserved in Sindhī, and what is still more remarkable, the Sindhī has formed some similar compounds out of its own resources, in which the adjective is joined to the substantive in its original (else not occurring) crude state. It is to be noted, that all compounds of this description are written in one word; e. g.:

مَهَاجَنُ mahājānu, a great merchant, Sansk. महाजन.

مَهَارَاجُ mahārāju, }
مَهَارَاجُ maharāju, } a great prince.

وَدَّكَهَائُو vadhakhāu, a glutton (great eater).

كَهَنَكْهُرُو khaṇaghurō, well-wishing.

مَثْهَكْهُرُو maṭhaghurō, ill-wishing.

پَرَمَارْتْهُ paramārthu, benevolence.

پَرَلُوکُ paralōku, the other world.

4) So-called Dvigus, or collective compounds.

This class of compounds, which is formed by a preceding numeral, is in frequent use in Sindhī; e. g.:

بِپَهَرِي bipaharī, midday; compounded of بِ bī, two and پَهَرِي, a watch of three hours.

بِهَر bihare, a pair of water wheels.

چَوَمَاسُو čaumāsō, a space of four months = the rainy season.

چَوَاتُو čauvātō, a place, where four roads meet; literally: having four roads.

پَنجَسَنَانِي panjasnānī, washing of the five parts of the body (= head, two hands, two feet).

بَارَهَمَاسِي bārahāmāsī, a year = a twelvemonth.

5) The so-called Bahuvrīhis, or relative compounds.

This class of compounds, denoting possession or relation, which again comprises all the four preceding classes, by changing them into adjectives, is still very numerous in Sindhī; for either original Bahuvrīhi compounds are borrowed directly from the Sanskrit, or new compounds are formed according to the same principles, which are laid down in Sanskrit. The final noun receives generally the adjectival affix ō (see §. 10; 14); in such compounds, as are taken directly from the Persian, the final noun may remain unchanged, its relative signification having been fixed already in Persian.

a) Bahuvrīhi formations from Tatpuruṣa compounds.

رَتَوَرَنُو rata-varanō, having the colour of blood.

مَتَهْمُو matha-muhō, haughty; from مَتَهْ top, and مَهْ (= مَنَهْ) mouth.

پِٹَارْتِهِي pētārthī, glutton; from پِٹُ pēṭu, belly, and

اَرْتِهِي arthī, having an object; having the belly for one's object.

b) Bahuvrīhi formations from Karmadhāraya compounds.

وَدَّوَاتُو vaḍavātō, loquacious; literally: having a big mouth.

كَهَنَجُو ghaṇa-bijō, having much seed.

تَهَوَرَوِيرَمُو thōra-vēramō, having little delay = quick.

صَافِدِل sāfu-dile, having a pure heart; Pers.

خُوشِيَال xuš-ḫiālu, joyful; Pers.

c) Bahuvrīhi formations from Dvigu compounds.

چَوَدَرُو čaudarō, having four doors.

بِمَنُو bimaṇō, containing two maunds.

بَارَهَنَمَاهُو bārahāmāhō, yearly = containing twelve months.

d) Bahūvrihi formations from such compounds, as are preceded by an adverb or prefix.

سَپُتَرُو saputrō, having a son.

سُچِتُ sučētu, attentive.

کُمَتِيُو kumatyō, dishonest.

Chapter VI.

Gender of nouns.

§. 13.

It has been stated already, that the Sindhī has lost the Neuter, most of the original neuter nouns having assumed a masculine, a less number the feminine termination. The gender of a Sindhī noun is easily recognizable, as every noun must end in a vowel; some

terminations admit of no exceptions, others are common to both masculine and feminine nouns.

The termination *ō* is masculine without any exception; the termination *ā* is feminine without any exception; all the other terminations contain more or less exceptions.

1) The termination 'u'.

The termination 'u' is, according to its origin, generally masculine; but as original Sanskrit-Prākṛit themes, ending in 'u' and being of the feminine gender, have been mixed up with it, a number of nouns have retained the feminine gender. In some of them an original feminine termination has been dropped and 'u' substituted in its place, whereas the gender of the noun has been preserved; in others again no reason can be detected, why they have been treated as feminines in Sindhī, the masculine gender having been retained in the cognate dialects; some few of them are of unknown origin, on which we cannot venture any conjecture.

As a general rule we may state, that, abstracted from the termination, all nouns are feminine, which imply a female being, as: *ماء māu*, mother; *دهی dhiu*, daughter; *نہہ nūhu*, daughter-in-law; *ساس sasū*, mother-in-law; *بہین bhēnu*, sister; *دھین dhēnu*, milk-cow; *گائ گاū*, cow; with some of them the feminine termination 'a' is also in use, as: *دهی dhia*, *نہہ nūha*, *بہین bhēna*.

The following is a list of nouns ending in 'u', which are feminine:

آج āju, f., to-day; Sansk. **अद्य**, adv., Hindī **आज**, adv.

अंस ansu, f., offspring; Sansk. **अंश**, m.; Hindī **अंस्**, m.

अङ्ग angu, or: *अङ्गह anghu*, f., a rent, tear; origin unknown.

أَنُو āu, f., slimy excrement, origin unknown.

بَبُرُ bāburu, f., the acacia tree; Sansk. बबुर, m. Hindī बबूर, f.

بَرْكُهُ barkhu, f., shortened from بَرْكَهَتَ barkhata, blessing (Arab. بَرَكَة; in Sindhī k has been aspirated by the influence of r) pronounced as a good omen in beginning to count = one.

بِنْدُ bindu, f., semen virile; Sansk. विन्दु, m., Hindī बिन्दु, m.

بَهْسُ bhasu, f., ashes; Sansk. भस्मन्, n.; Hindī भस्, m.

پَرُ paru, f., last year; Sansk. परत्, adv.

پُونَرُ pūna-u, f., the day of the full moon; also پُونِي pūna-e; Sansk. पर्वन्, n.

تَاكُ tāku, f., a leathern vessel; origin unknown.

تَنْدُ tandu, f., thread, wire; Sansk. तन्तु, m.; Hindī तांत, f.

تَهَرُ tharu, f., cream; origin unknown.

تَهَنُ thañu, f., woman's milk; Sansk. स्तन, m.; Hindī थन्, m.

تَرَكُ traku, f., the spindle of a spinning wheel; Sansk. तर्क; in Sindhī r has been pushed forward, to keep its place the more easily in conjunction with the cerebral; see Introd. §. 15, B, a.

جَرُ jaru, f., leech, afterbirth. Two words have been apparently melted into one. جَرُ leech, corresponds to the Hindūstānī زَلُو zalū (properly Persian), which has sprung from the Sanskrit जालुका; the final syllable kā has, as elsewhere, been cast off, but the original gender retained. جَرُ afterbirth, has been

shortened from the Sansk. **जरायु**, m., Hindūstānī **جير** jēr (Greek: γῆρας). In Hindūstānī the gender of **جير** seems to be doubtful, for Shakespear is silent about it; in Hindī it is considered masculine (Thompson, Hindī Dictionary).

جند jindu, f., life; borrowed from the Panjābī, where it is likewise fem.

جو jā-u, f., sealing-wax; origin unknown.

جوكهار jaukhāru, f., a salt, used in medicine; compounded of **جو** barley, and **كهار**, which see.

جهل jhilu, f., name of a plant (*Indigofera pauciflora*); origin unknown.

چپ čpu, f., or: **چپ** čipu, silence; taken from the Hindī, in which it is fem.

چل čilu, f., name of a vegetable; origin unknown.

چو ča-u, f., a jeweller's weight; origin unknown.

چهار čhāru, f., ashes; originally identical with **كهار**, Sansk. **क्षार**.

چهل čhilu, f., bark, peel; Sansk. **छलि** or **छली**; the original fem. termination i (ī) has been lost in this noun, but the gender retained; besides **چهل** the form **چهل** is also in use.

چيز čizu, f., thing; taken from the Hindūstānī (Persian) where it is fem.

دهات dhātu, f., root; metal. Sansk. **धातु**, m.; Hindī **धात** or **धातु**, m., but used as fem. in the sense of semen virile.

دadh dādhū, f., ringworm; Sansk. **ददु**, m.; Hindī **दाद**, m.

سَرُو sara-u, fem., autumn, Sansk. शरद्, fem., Hindī शरद्, fem.

سُكَنْدُھُ sugandhu, f. (occasionally also masc.), perfume, Sansk. सुगन्ध, m., Hindī सुजन्ध, m.

سِنْدُھُ sindhu, f., the country of Sindh; the Indus; Sansk. सिन्धु, m.; Hindī सिन्ध or सिन्धु, m.

كَتْ katu, f., rust (occasionally also m.); origin unknown.

كَسْ kasu, f., verdigris; origin unknown.

كَهَارْ khāru, f., potash; Sansk. क्षार, m., n.; Hindī खार, m.

كَهْرْ kharu, f. (also masc.), oil-cake, Hindī खली, f., Sansk. खलं, n.

كَهَنْدُرْ khandru, f., sugar, Sansk. खण्ड, m.; Hindī खण्ड, m.

كَرْ garu, f., the mange; Sansk. खर्जु, f.

گَرْ gāru, f., the pulp of any fruit; Sansk. गर्भ, m.

گَمْ gamu, f., name of a wild grass; origin unknown.

گَنُونْ gāū, f., cow; Sansk. गो, f.; Hindī गाइ, गो or गौ.

لِمْ limu, f. The nimb tree; the same as لِم, which see.

لَنْوُنْ lāū, f., devotion, love; Sansk. लय, m.; Hindī लय, f.

مَرْ maru, f., cerumen; Sansk. मलं, n.; Hindī मैल, f.

مَسْ masu, f., ink; Sansk. मसि, f.; Hindī मसि or मसी.

مِکْهُ mikhu, }
مِنْجْ minu, } f., marrow; Sansk. मज्जा, Hindī मज्जा, f.

مَيْدْ mailu, f., dirt; see مَر, with which it is identical.

نِ nimu, f., the nimb tree; Sansk. निम्बूक, m.; Hindī

नीम्बू or लीमू, m.

نَهَثَرُ nahatharu, f., whitlow, from نَهْ nahu, nail and تَهَرُ, which see.

وَثَهُ vathu, f., thing; Sansk. वस्तु, n.; Hindī वस्तु, f.

وَثَهُ vathu, f., seizure; Sansk. वृत्ति (election); the aspiration of ṭh has been effected by r.

وِجُ vijū, f., lightening; Sansk. विद्युत्, f., Prāk. विज्जू, f.

وِرَوِ vira-u, f., allowance, ration; Sansk. वर्त्तन, n., stipulated pay.

وِسُ visu, } f., world; Sansk. विषय, m.; Hindī विषय, m.
وِشُ višu, }

وَسَوِ vasa-u, f., a cultivated place; Sansk. root: वर्षित, provided with rain (and therefore cultivated).

وِكُهُ vikhu, } f., poison; Sansk. विषं, n.; Hindī बिस
وِهُ vihu, } or बिस्, m.

وَنَسُ vansu, f., lineage; Sansk. वंश, m.; Hindī बंस्, m.

هَنْجُ hanju, } f., a wild goose; Sansk. हंस, m.; Hindī
هَنْجُهُ hanjhu, } हंस्, m. (see Introd. §. 11, 2.)

هِنْدُ hindu, f., India; originally an Arabic-Persian word, derived from the province nearest to the Persians, i. e. सिन्धु (by change of s into h); Hindūstānī:

هِنْدُ, m.

هِنْدُ hinu, f., assa foetida; Sansk. हिङ्गु, m.; Hindī

हिङ्ग् or हीङ्ग् or हिङ्गु, m.

Under this head we must class all the imitative sounds, which end in 'u', and which are considered fe-

minines, because their final 'u' is not subject to inflexion; the same may be stated of some Dvandvas, which consist properly of two Imperatives, ending in 'u', and which are likewise treated as feminines, being exempt from the laws of inflexion.

اَچُ وَنَچُ aču vaņu, f., coming going (Imper.).

جَهَنُ جَهَنُ jhāu jhāu, f., grumbling (imitative sound).

چَوُ چَوُ ča-u, ča-u, f., } talking (Imper.).
چَوُ وَثُ ča-u, vaṭu, f., }

تَنُ تَنُ tāu tāu, f., gabbling (imitative sound).

وَتُ پُجُ vaṭhu puju, f., hurry (Imper.).
etc. etc. etc.

2) The termination ū.

The termination ū is generally masculine; there are however some exceptions, the gender of which is regulated either by original Sanskrit usage, or by the practice of the cognate dialects. The imitative sounds, ending in ū or ũ, are all treated, on account of their inflexibility, as feminine. Such exceptions are:

آبِرُ ābirū, f. (also: آبرُ ābirūe), honour; Hindūstānī

آبرُ, f. (Pers.)

آنُ āñ, f., pride, egotism; identical with the I. personal pronoun of the Sing. J (Panjābī: haū, f.).

بُ bhū, f., earth (also: بُه بُhue); Sansk. भू, f.

تَرُ tarū, f., a fine cord of camel's hair (root: تَرَنُ, to pass through).

جُ jū, f., louse (also: جُي jua); Hindī जू, f., Sansk. यूका, f.

چَجُونُ čamañū, f., a kind of louse, adhering to the skin (چَم).

رُونُ rŭ rŭ, f., imitative sound; the hum of a spinning wheel.

كُوكُ kŭ-kŭ, f., imitative sound, by which a dog is called.

گَنُّو gāu, f., cow; the same as گَنُون.

لُون lŭ, f., small hair on the limbs (also: لُنِّي lŭa); Sansk. लोमन्, n.; Hindī लोम्, m.

وَهُو vahū, f., daughter-in-law; Sansk. वधू, Hindī बहू.

3) The termination ā.

The termination ā comprises, according to its origin, as we have seen, mostly feminine nouns; there are however a few masculine nouns, ending in ā, the gender of which is, in most cases, already fixed by the signification of the noun itself, or by the language, from which the noun in question is taken; such exceptions are:

رَاجَا rājā, prince; Sansk. Nom. राजा, m.

لَالَا lālā, master; lord; Hindī लाला.

كَرَّتَا kartā, the agent (in grammar); Sansk. Nom. कर्ता.

آتَمَا ātma, soul; Sansk. Nom. आत्मा, m.

مَآخُولِيَا māxūlia, melancholy, Arab.; Hindūstānī, masc.

دَيَوَاتَا dēvatā, Deity; Hindī देवता, f.; Sanskrit देवता, f.

4) The termination ī.

The termination ī is, as stated already, divided between masculine and feminine nouns, yet so, that the feminine prevail considerably in number. All nouns denoting a male being (man or beast) are of course masculine, whereas nouns, denoting a female being, inanimate objects or abstract qualities are femi-

nine; contrary to this general rule the following nouns are masculine:

آسِرِي āsirī, a large kind of tamarisk tree.

بَانْدِهِي bāndhī, a log of wood floating in the river.

بُنْدِي bundī, the muzzle of a gun-barrel.

بَهَاچَتِي bhaṇṇatī, name of a plant (*Desmochaeta lap-pacea*).

پَاكِي pākī, razor (by the Hindūs used as fem.)

پَانِي pānī, water.

پَاكِهِي pakhī, bird.

تَهْدِي thudī, the lower stalk of a plant.

تِكِي tiki, a cake.

چَهَتِهِي ṇhaṭhī, a religious ceremony, performed on the sixth day after childbirth.

دَوْگِي dōgī, a thick stick.

دَهَرِي dharī, a coloured edge to a cloth.

سُرْجَمُکِهِي surjamukhī, sunflower.

کُنْدَلِي kundalī, horoscope.

کَهَارِي ghārī, a stripe left unfinished.

کِهْتِي ghiṭī, a lane, alley.

لَاڏِي lādī, the ropes of a boat.

مُشْتَرِي muṣṭarī, the planet Jupiter.

مُنْدِهِي mundhī, head.

مَوْتِي mōṭī, pearl.

وَانْگِي vāngī, a stick with ropes hanging from it, to carry water pots, etc.

5) The termination i (ě).

The termination 'i' (ě) is, with that of ă, the regular feminine ending in Sindhī. There are however a few masculine nouns, ending in 'i', which are mostly borrowed from foreign languages. As in conformity with the Sindhī laws of sound no word can end in a silent consonant, the quick and hardly perceptible sound 'i' (ě) has been added to some words, which end originally in a silent consonant, to render them susceptible of inflexion; to some foreign nouns too, which end in ā, the short vowel 'i' has been added, for euphony's sake, which however may interchange with 'u' in some cases.

أَحْمَدِ ahmade, Nom. prop.

خُدَاة xudāe, God (Pers.).

خِزِرِ xizire, Nom. prop. of a fabulous prophet.

رَا rā-e (or: رَا), prince; Hindī राइ.

سَيْتِه sēthe, a Hindū wholesale merchant; Hindī.

قَيْسَرِ qaisare, Cæsar.

In some few instances original final ě of the Sanskrit has been preserved, without having been lengthened, as is usually the case in Sindhī, as:

پَتِي pa-e, lord (also: پَتِي patī); Sansk. पति.

وَرَسِپَتِ viraspate, the planet Jupiter; Sansk. बृहस्पति.

هَرِ hare, Viṣṇu; Sansk. हरि; Hindī हरि or हरी.

In others again original ī has been (contrary to the usual rule) shortened to ĩ, as:

كِيَهَرِ kēhare, lion, or: كَيْسَرِ kēsare, Sansk. केसरी.

كُوِه kūe, street, besides: كُوِي kūī, Pers.

سَهَا sahāe, helper, besides: سَهَائِي sahāī.

Others again are to be taken as Bahuvrīhi com-

pounds, in which final i (ě) may be preserved (see §. 12, 5. 6.), as:

صَافِدِلِ sāfudile, a sincere man = having a pure heart.
 اَدِهَوَادِه adhō-adhe, half-sharer = having half and half.

Chapter VII.

Formation of the Feminine from masculine bases.

§. 14.

The formation of the feminine from masc. nouns agrees in the main with Sanskrit and Prākṛit usage. In some instances feminine derivatives have been taken directly from the Sanskrit or Prākṛit, subject, of course, to the peculiar assimilating process of the Sindhī, as; رَانِي rānī, queen, Sansk. राज्ञी (see: Introd. §. 14, b.). Such like formations we shall pass by in the following remarks and only attend to the laws still current in Sindhī.

The Sindhī possesses in some cases separate words, to express the idea of the feminine, so that the process of deriving the feminine from the masc. base is superseded. These instances however are restricted to nouns, implying relationship, and the names of the commonest domestic animals, where the language has preferred to create separate words, instead of deriving them from the corresponding masc. base; as:

بِهِنَ bhēṇa, sister; بَهَاءَ bhāu, brother.

دِهِي dhia, or دِهِي dhiu, پُٲَرُ puṭru, son.

daughter;

مَاءَ māu, mother; پِي پِي piu, father.

وَهُو vahū, daughter-in-law; جَاتِرُو jāṭrō, son-in-law.

دَاچِي dācī, a female camel; دَاگھُو dāghō, a male camel.

گُر ga-ū, cow;

دَاندُ dāndu, ox.

مِئِه mēhe, a female buffalo;
falo;

سَانُ sānu, a male buffalo.

From other masc. bases the Sindhī forms regularly a feminine, as far as this is admissible; some nouns are only extant in the feminine, the masculine being out of place or having disappeared from the language.

1) Formation of the Feminine from masc.
nouns in 'u'.

From substantives ending in 'u' the Sindhī forms the Feminine by changing 'u' into ī or ĩ (ě); with adjectives the termination 'i' (e) or 'a' may be optionally used. In the case of the substantives the use of the termination ī or 'i' (e) is more or less optional, but in some of them one or the other is preferred.

چھوگرِي čhōkarī, } girl, from چھوکرُ čhōkaru, boy.
چھوگر čhōkare, }

گدَہ gadāhe, jenny-ass, from گدَہ gadāhu, jack-ass.

پَرِٽ partē, washerwoman, from پَرِٽ partu, washerman.

دھیر dhīra or دھیر dhīre, firm, from دھیر dhīru, adj. m.

Besides this common formation of the feminine another method of forming the same by means of the affixes nī, ni, ānī, āiñi, is in use, which are however only added to nouns denoting human beings, castes, occupations etc. very rarely to names of animals or to adjectives.

All these affixes correspond to the Sansk. affix आनी (= न, see Bopp, Compar. Gram. §. 840), as: इन्द्राणी the wife of Indra etc. In Sindhī the original affix ānī (with change of the dental to the cerebral) has either been preserved, or ā (see Bopp sub loco) has again

been cast out, and only *nī* (*ne*) added. All these affixes are joined to the feminine termination (*i*, seldom to *ä*), as:

جَتْنِ jāṭine,	}	the wife of a جَتُ Jāṭ.
جَتْنِي jāṭinī,		
جَتْيَانِي jāṭy-ānī,	}	a female singer; masc. not in use.
گَاهِنِ gāhine,		
گَاهِيَانِي gāhyānī,	}	a female singer; masc. not in use.
بَرُوچَانِي ¹ barōčānī,		
the wife (or female) of a بَرُوچُ or Beluch.		

شِينِهِنِ šīhane, lioness, from شِينِهُ sīhu, lion.

چَهُوتْنِ čhūṭine,	}	swift, from چَهُوتُ čhūṭu, adj. m.
چَهُوتْنِي čhūṭinī,		
چَهُوتْيَانِي čhūṭyānī,		

2) Formation of the Feminine from masculine nouns in *ō*.

From masc. nouns ending in *ō* the feminine is formed by changing *ō* into *ī*, as:

چَهُورِي čhōrī, a female orphan, from چَهُورُ čhōrō, orphan, m.

گُولِي gōlī, a slave-girl, from گُولُ gōlō, a slave m.

Besides this feminine termination the affixes *nī*, *ni*, *ānī*, *ānī* are also in use with nouns denoting caste, trade or occupation, as:

لَنگِهِنِ langhine,	}	the wife (or female) of a لَنگِهَزُ langhō or drummer (by caste).
لَنگِهِنِي langhinī,		
لَنگِهِيَانِي langhyānī,		
لَنگِهِيَانِي langhyāine,		

1) After a Palatal short *i* is frequently cast out.

3) Formation of the Feminine from masculine nouns in ū.

Masc. nouns ending in ū form the feminine by the affixes *nī* or *ni*, with the union-vowel *i*, by which final ū is dislodged; final ū may also be shortened to 'u', which serves at the same time as union-vowel, e. g.:

هِنْدِيّ hindinī,	} the wife (or female) of a هِنْدُو Hindū.
هِنْدِيّ hindine,	

or:

هِنْدُونِي hindunī	}
هِنْدُون hindune	

The affixes *ānī* or *āini* are also in use, before the addition of which final ū is always shortened to 'u', as:

هِنْدُونِي hindu-ānī,	} a Hindū female.
هِنْدُون hindu-āine,	

4) Formation of the Feminine from masculine nouns in ī and ĩ:

From masc. nouns ending in ī and 'i' (e) the feminine is formed by means of the affixes *nī*, *ni* or *ānī*; final ī is shortened to 'i', and serves thus as union-vowel; as:

كُورِيّ kōrinī,	} the wife (female) of a كُورِي kōrī,
كُورِي kōrine,	
كُورِيَانِي kōryānī,	
سِيْثِيّ sēthinī,	} the wife (female) of a سِيْثِي sēthe,
سِيْثِي sēthine,	
سِيْثِيَانِي sēthyānī,	

a Hindū wholesale merchant.

Note. The cognate dialects form the feminine from masc. nouns in the same way as the Sindhī, by changing either the

masc. termination to the feminine, or by adding one of the above-mentioned fem. affixes.

The Hindī and Hindūstānī approach the Sindhī very closely in this respect; they form the feminine either by substituting the feminine termination ī, as: لڑکی larkī, girl, from لڑکا larkā, boy, برآہمنی brāhmanī, the wife (or female) of a Brāhman, from برآہمن brāhman; or by adding one of the affixes an, in, ānī, to the masc. base, as: سنارَن sunāran (or sunārin), the wife of a سنار sunār, goldsmith; شیرنی šērni, a lioness, from شیر šēr, a lion; مہترانی mehtarānī, the wife (daughter) of a mehtar, or sweeper.

The same law holds good in Guṣarātī; either the feminine termination ī is substituted for the masculine, as: कुतरी a female dog, from कुतरो a male dog, or the feminine affixes एण, णी or आणी are added to the masc. base, as: वाघेण a tigress, from वाघ tiger; ऊंदणी, a female camel, from ऊंद a male camel; धणिआणी mistress, from धणी lord.

The formation of the feminine is quite analogous in the Panjābī; for the masc. termination is either changed to the feminine, as: ghōṛī, a mare, from ghōṛā, a stallion, or the feminine affixes an, nī, ānī are added to the masc. base, as: uskaṇ, a slanderous woman, from uskaṇī, a slanderous man; ũṭnī, a female camel, from ũṭ, a male camel; mugalānī, the wife (or daughter) of a mugal.

The Marāṭhī forms the feminine from nouns in 'a' (quiescent) or ā by substituting the fem. termination ī, as: मुगली, girl, from मुगला boy; दासी, a slave-girl, from दास a slave; in nouns ending in 'a', the Sansk. fem. termination ā is occasionally to be met with, as: शूद्रा or शूद्री the wife of a शूद्र. Besides these two fem. terminations the affix īn or īnī is to be found in nouns ending in 'a' (quiescent) or ī, as: वाघीण, tigress, from वाघ, tiger, पापीण a sinful woman, from पापी a sinner; धनीन् mistress, from धनी master.

The Bangālī stands nearest to the Sanskrit with regard to the formation of the feminine; it substitutes the fem. terminations ā or ī for those of the masculine, as: tanyā, daughter, from tanya, son; puttrī, daughter, from puttra, son. Adjectives or nouns of agency, ending in ka ('a' being quiescent) form their feminine always in kā, as: kārīkā, doing, from kārak, m., gāyākā, a female singer, from gāyak, a male singer. Nouns in ī (= in) form their feminine by the affix nī, as: hattinī, a female elephant, from hattī, a male elephant; likewise patnī, mistress, from pati, master. Also the use of the affix ānī or āni is strictly in accordance with Sanskrit practice, as: āčāryānī, the wife of an āčārya.

We find thus, that all the north-Indian vernaculars of Sanskrit origin fully agree in the formation of the feminine.

SECTION II. THE INFLEXION OF NOUNS.

Chapter VIII.

I. Formation of the Plural.

§. 15.

The crude form of a Sindhī noun is always identical with its Nominative Singular, the Nominative Singular having no longer a case-sign in any of the modern Ārian tongues.

The Sindhī possesses no definite or indefinite article, as little as the Sanskrit or the Prākrit; if the one or the other is to be expressed for distinctness' sake, a demonstrative or indefinite pronoun (or the numeral "one") is placed before a noun. There is no longer a Dual in Sindhī, neither in Pāli nor Prākrit, nor in any of the modern Sanskritical tongues; we have therefore only to describe the formation of the Plural (Nominative), according to the respective terminations of nouns.

1) Nouns ending in ũ.

Nouns ending in ũ are, as we have stated already, for the greatest part masculine, a few of them only being feminine. According to their respective gender the Plural is formed, as follows:

a) Plural of masculine nouns ending in ũ:

These nouns form their Plural by changing ũ into ă, as: کھوہ khūhu, a well, Plur. کھوہ khūha, wells; ڙو varu, husband, Plur. ڙو vara. If final 'u' be preceded by short 'a', a euphonic v is inserted in the Plural, as: ڙو ra-u, weed, Plur. ڙو rava, weeds. But if final 'u' be

preceded by any other vowel, but short 'a', the insertion of v is optional, as: **كَهَاء** ghāu, a wound, Plur. **كَهَاو** ghāva or: **كَهَاء** ghāa, wounds; **دَيُّو** dēu, a god, Plur. **دَيِّو** dēva or: **دَيِّو** dēa, gods; but when a long vowel, preceding final ū, is nasalized, the insertion of v becomes necessary, as:

تَهَانُو thāu, a dish, Plur. **تَهَانَو** thāva, dishes.

The following two nouns form their Nom. Plural in an irregular way:

بَهَاء bhāu, brother, Plur. **بَهَائِر** bhāura or: **بَهَائِرُو** bhāuru, brothers.

پِي piu, father, Plur. **پِيَر** piura, fathers.

Both these Plurals point back to the Prākṛit forms **भाञ्जरा** (Nom. Sing. **भाञ्जरो**) and **पिञ्जरा** (Nom. Sing. **पिञ्जरो**), and are therefore, properly speaking, not irregular (cf. Varar. V, 35).

Annotation. We have already noticed (§. 5, I.), that the Sindhī termination ū is shortened from the Prākṛit **ओ**; in Prākṛit nouns ending in ō form their Plural in ā, which has been shortened in Sindhī to ä.

The cognate idioms agree with the Sindhī in this respect. In Hindī and Hindūstānī, this class of nouns, having already dropped the terminating short vowel in the Singular, throw the same off in the Plural likewise, i. e. they remain unaltered in the Plural. The same is the case in Marāṭhī and Panjābī; the Gujārātī alone adds the Plural termination ō.

b) Plural of feminine nouns ending in ū.

These nouns form their Plural by changing final ū into ū̄, as:

وَتھ vathu, a thing; Plur. **وَتھُون** vathū̄, things; **وِج** vijū, lightning; Plur. **وِجُون** vijū̄, lightnings.

The following nouns have, besides their regular Plural, also an irregular one, as:

بھینُ bhēnu, sister (or: بھینَ bhēṇa); Plur. بھینُون bhēṇũ or: بھینَرُ bhēṇaru, بھینَرُون bhēṇarũ, sisters.
 ماء māu, mother; Plur. مائُون māũ, or: مائِرُ māiru, مائِرُون māirũ, mothers.

دھيُ dhiu (or: دھيَ dhia), daughter; Plur. دھيُون dhiũ, or: دھيَرُ dhiaru, دھيَرُون dhiarũ, daughters.

نھُ nuhu (or: نھَ nuha), daughter-in-law; Plur. نھُون nuhũ or: نھَرُ nuharu, نھَرُون nuharũ, daughters-in-law.

In the levelling process of decomposition these fem. nouns have adopted the same affix ara (or for euphony's sake: ira), as the irregular Plurals of masc. nouns, and as feminines they have lengthened the same also to arũ.

Annotation. In Pāli fem. nouns ending in 'u' remain either unchanged in the Plural, as: yāgu, sacrifice, Plur. yāgu, or ō (the Sansk. Plural affix **अस्**) is added to them (with inserted euphonic 'y') as: yaguyō; the latter is also the case in Prākṛit, as: bahū, wife, Plur. bahūō, or the affix ō may be again shortened to 'u', as: bahūu. In Sindhī this Plural affix 'u' has been contracted with final 'u' (ū) into ū, and at the same time nasalized = ũ.

2) Nouns ending in ō (ō̃).

These form their Plural by changing final ō into ā, as: وَاڏھو vādhō, a carpenter, Plur. وَاڏھَا; تَوَبُو tōbō, a diver, Plur. تَوَبَا tōbā, divers. If final ō be nasalized, which is frequently the case, the nasal is also preserved in the Plural, as: چَوَٽھُون čōthō̃, the fourth, Plur. چَوَٽھَان čōthā̃.

If final ō be preceded by short 'a' (or nasalized: ā), a euphonic v is inserted between them in the Plural, as: تَاو taō, a pan; Plur. تَاوَا tavā, pans; نَنڌُون nāō̃, new; Plur. نَنڌَوَان nāvā̃; but if final ō be preceded by any other

vowel, the insertion of v is optional, as: कुँ kuō, mouse, Plur. कुँ kuā or: कुँ kuvā; मीँ mēō, fisherman, Plur. मीँ mēā or: मीँ mēvā; क्हाँ ghā-ō, a fish-net, Plur. क्हाँ ghā-ā or: क्हाँ ghāvā.

We have repeatedly adverted to the fact, that the Prākṛit termination ō has in Sindhī either been shortened to 'u', or retained unaltered; the formation of the Plural of the latter description of nouns is quite in accordance with Prākṛit usage (Sing. ō, Plur. ā).

Annotation. In the cognate idioms the masc. termination ā has been substituted instead of ō. In Hindī, Hindūstānī, Marāṭhī and Panjābī masc. nouns ending in ā commonly change the same in the Plural to ē, a Plural termination, which is already in use in the inferior old Prākṛit dialects (see: Lassen, Instit. Ling. Prāk. p. 430). The Gujārātī differs in this respect, as masc. nouns ending in ō add to the Plural termination ā the affix ō, as: चोकरो, a boy, Plur. चोकरा-ō; a similar formation of the Plural is already ascribed to the Māgadhī dialect of the Prākṛit; cf. Lassen, p. 399.

3) Nouns ending in ū, ũ.

Nouns ending in ū or, as it is more common, in ũ, be they masc. or feminine, remain unchanged in the Plural, as: विचूँ, m., scorpion, Plur. विचूँ; गौ, fem., cow, Plur. गौ, cows.

In Pāli, masc. themes ending in 'u', lengthen the same in the Nom. Plural to ū, as bhikkhu, a beggar, Plur. bhikkhū; and such masc. themes, as end in ū in the Nom. Sing., remain unchanged in the Plural, as: abhibhū, a chief, Plur. abhibhū (contracted from abhibhuvō). In Prākṛit masc. themes ending in 'u' lengthen their final vowel always in the Nominative Sing., to which in the Nom. Plural the affix ō (= अम्) is added, as: वाँ, wind, Nom. Sing. vāū, Nom. Plur. vāūō, winds. This Plural affix ō may in Prāk. be again shortened to 'u', and in the modern dialects it is dropped altogether. In Sindhī ū is usually nasalized = ũ.

Annotation. In Hindī, Hindūstānī, Marāṭhī and Panjābī masc. nouns ending in ū, remain unaltered in the Plural; but fem. nouns add in Hindūstānī the Plural termination ā̃, as jōrū, a wife, plural jōrūā̃, the Prākṛit Plural affix ō being changed to ā, ā̃. The Gujārātī keeps close to the Prākṛit in forming the Plural of masc. nouns ending in ū, by adding the Plural affix ō, as: hindū, a Hindū, Plur. hindūō.

4) Nouns ending in ā (ā̃).

These are, as noticed already (§. 13, 3) for the most part feminine; they form their Plural by adding the Plural affix ũ, as:

هَيَا hačā, f., murder; Plur. هَيَاتَان hačā-ũ, murders.

The Plural of these nouns corresponds to the Prāk. Plural termination ā-ō or ā-u, ō (or shortened 'u') being added to final ā of the Singular (see Lassen p. 307). In Sindhī the Prāk. Plur. increment ō has been changed to ū, and at the same time nasalized.

Few nouns ending in ā are masculine; they remain unaltered in the Plural, as: لَالَا lālā, master, Plur. لَالَا lālā, masters.

The Prākṛit Plural increment ō (ā-ō) has first been shortened to 'u', and then been dropped altogether in Sindhī.

Annotation. In Hindī and Hindūstānī fem. nouns ending in ā (ā̃) form their Plural by adding the increment ē, as balā, misfortune, Plur. balāē. This ē corresponds to the Prākṛit affix ō, which in the inferior Prākṛit dialects is frequently changed to ē (cf. Lassen, p. 398, 408). Those masc. nouns, the final ā of which does not correspond to the Sindhī ō, remain likewise unaltered in the Plural. — In Panjābī fem. nouns ending in ā add either ī or iā̃, the Plural increment ī being a change from the Hindī ē, and iā̃ from the Prākṛit affix ō, with euphonic 'i' or y. A few masc. nouns remain likewise unaltered in the Plural, as ātmā, soul; pitā, father etc. — The Gujārātī entirely agrees with the Prākṛit, adding simply ō to the fem. nouns in ā, as: mā, mother, Plur. mā-ō. — In Marāṭhī fem. nouns ending in ā do not undergo any change in the Plural, as: mātā, mother, Plur. mātā;

some masc. nouns, falling under this head, remain likewise unaltered in the Plural.

5) Nouns ending in ā.

These nouns being all feminine, form their Plural by changing final 'a' either to ū (as in Lār); or to ā̃ (as in Sirō); تَرَ tara, nostril, Plur. تَرُون tarū or: تَرَان tarā, nostrils.

These nouns have been, as noted already, shortened from Sanskrit-Prākṛit bases ending in ā; they either drop final 'a' before the Plural increment ā̃ (= Prāk. ō), or restore the original ā and drop the Plural increment ō = u, nasalising at the same time the final long vowel.

Annotation. This class of nouns is wantig in the cognate idioms, where final 'a' has become silent; e. g. Hindūstānī: jībh, f., tongue, Plural: jībh-ē̃, the Plural being made up by the increment ē̃ = Prāk. ō. — Panjābī: bāh, f., arm (Sindhī: بَاه bāha), Plur. bāhā̃; Marāṭhī: jībh, f. Plur. similarly: jībhā. The Gujārātī is consequent in adding simply the Plural increment ō to fem. bases, ending in a quiescent consonant, as: sājh, f., evening, Plur. sājhō.

6) Nouns ending in ī (ī̃).

a) Masculine nouns ending in ī remain unaltered in the Plural:

بیلی bēlī, a servant, Plur. بیلی bēlī, servants; پَرین prī, friend, Plur. پَرین prī, friends.

In Prākṛit masc. nouns ending in ī form their Plural by adding the increment ō, which has been shortened to 'u' and then cast off altogether in Sindhī.

b) Feminine nouns ending in ī add in the Plural the increment ū, shortening before this affix the preceding long ī, which may also, for euphony's sake, be changed to y; as: گُولی gōlī, a slave-girl, Plur. گُولیون gōliū, gōliyū, gōlyū; نِهائیِ nihāī (or: nihāī̃), a potter's kiln, Plur. نِهائیون nihāyū.

Feminine nouns in ī add in Prākṛit likewise the affix ō, which may be shortened to 'u'; in this case final 'u' has in Sindhī been lengthened to ū and nasalized at the same time, to distinguish the Plural of the feminine nouns from that of the masculine.

If final ī be preceded by any letter of the palatal class or by 'h', it is commonly dropped before the Plural affix ū, as: *मंजि* manjī, a stool, Plur. *मंजु* manjū, stools; *मंजि*, f., manjhī, a buffalo, Plur. *मंजु* manjhū, buffaloes.

Annotation. In Hindī and Hindūstānī fem. nouns follow the method of the Prākṛit in forming their Plural, with the only difference, that the Prāk. Plural increment ō is changed to ā, and this again nasalized, as *चुरि*, knife, Plur. *चुरिाँ*. Masc. nouns in ī do not differ from their Singular. The Panjābī quite accords with the Hindī, fem. nouns in ī adding the Plural termination ā̃, as *दहि*, daughter, Plur. *दहिाँ*, the masc. nouns in ī remaining unaltered in the Plural. The same may be remarked of the Marāṭhī. The Gujārātī stands nearest to the Prākṛit in this respect, all nouns, be they masc. or feminine, adding simply the Plural affix ō.

7) Nonns ending in ĩ (ě).

a) Fem. nouns ending in 'i' (e) form their Plural by adding the Plural affix ū, as: *رات* rāte, night, Plur. *راتون* rāteū, nights. — If 'i' be preceded by a palatal or h, it disappears before the Plural termination ū, as: *मिहे* mēhe, buffalo, Plur. *मिहु* mēhū, buffaloes.

جوه jōe, wife, forms its Plural either regularly, as: *जुयु* jōyū, or irregularly, as: *जुिरु* jōiru, *जुिरु* jōhiru, or *जुिरु* jōirū, wives.

b) Masc. nouns ending in 'i' (e) remain unchanged in the Plural, as: *सेथे* seṭhe, a wholesale merchant, Plur. *सेथे* seṭhe.

Annotation. In Hindī and Hindūstānī, as stated already, final 'i' has been dropped, and such nouns, as end in Sindhī in 'a' or 'i', use there one common Plural increment, viz.: ē. In Guṣarātī and Panjābī final 'i' has likewise disappeared in most cases, and ō and ā are respectively added as Plural terminations. In Marāṭhī fem. bases ending in 'i' remain either unchanged in the Plural or have final 'i' lengthened to ī. The lengthening of final 'i' in the Plural is more in accordance with Pāli and Prākṛit usage (e. g. Pāli: ratti, night, Plur. rattī or rattiyō; Prāk. rattī-ō or: rattī-u). Masc. bases ending in 'i' remain similarly either unaltered in the Plural, or (according to some Pandits) lengthen the same to ī (as in Pāli and Prākṛit).

II. Formation of cases; case-affixes.

§. 16.

Properly speaking there is no longer a declension in Sindhī, nor in any of the modern languages of the Ārian stock; there are only a few remnants of the ancient Sanskrit, Pāli and Prākṛit case-inflexions, all the other cases being made up by means of case-affixes or postpositions.¹⁾

If we compare the modern Ārian dialects with the Pāli and Prākṛit, we perceive at once the great deterioration, the modern idioms have undergone in this respect; for while the Pāli and Prākṛit have as yet preserved all the cases of the Sanskrit, with the exception of the Dative, which has already become scarce in Pāli and has been discarded altogether in Prākṛit, its functions being shifted to the Genitive, the modern idioms have lost nearly all power of inflexion and substituted in lieu of flexional increments regular adverbs, which we generally term postpositions. The same process we can notice in the modern Romanic tongues, where after the loss of the Latin declensional inflexions, prepositions have been substituted to make up for the lost cases.

1) In poetry postpositions may also be placed before the noun, they govern, as the rhythm may require.

The great distinctive feature of the declensional process of the modern Ārian dialects, with the exception of the Bangālī, consists in the fact, that there are properly only two cases of a noun, the absolute or crude form, corresponding throughout to the Nom. Singular, and the Formative case, to which the various adverbs or postpositions are added, which serve to make up for the lost case-terminations. This latter case has been generally called the oblique case by European grammarians, but we prefer to call it the Formative (after the precedence of Dr. Caldwell).

The number of declensions, if they may be termed thus, depends therefore in Sindhī, as well as in the cognate idioms, on the various methods, in which the Formative is made up; for the case-signs remain the same, as well for the Singular as the Plural, since they are, as we shall presently see, originally either (Sanskrit) prepositions or adverbs.

We shall now first investigate the remnants of the ancient case-terminations in Sindhī and the adverbs or postpositions, which have been substituted for such cases, as have lost their original inflexions. In the arrangement of the cases we shall follow the common order, which has been instituted by the old Sanskrit grammarians, in order to facilitate the intercomparison.

1) The Nominative case of the Singular and plural we may pass over, since they have been noticed already.

2) The Accusative case of the Singular and Plural has been dropped in Sindhī, as well as in all the other kindred idioms. This has been already the case in the inferior Prākṛit dialects, and is expressly mentioned of the Apabhraṃśa, the mother of the modern Sindhī (see: Lassen p. 459).

We must keep this fact constantly before our eyes, that in Sindhī, as well as in its sister-tongues, there is no such thing (in a grammatical sense), as an Accusative

case, the Accusative being now throughout identical with the Nominative. If we find therefore generally stated in European grammars, that the postposition **کھی** khē, or **کو** kō in Hindūstānī serves to denote also the Accusative case, we have, in the strictly grammatical sense of the word, to repudiate such an idea. We shall see under the Dative case, what the origin of that postposition is, and that will satisfactorily explain the syntactical peculiarities of the modern Indian tongues, which use such and similar postpositions, where we use either the Dative or the Accusative.

3) The Instrumentalis is not distinguished by any case-affix or postposition in Sindhī, but differs from the Nominative Sing. only by the change of the final vowel (where such a change is admissible). The Instrumentalis is in the Singular and Plural identical with the Formative (which see further on). From thence it would follow, that the Instrumentalis is originally the Genitive, which may be rendered very probable by the Instrumentalis of the Plural.

Annotation. The Hindī and Hindūstānī use as Instrumental case-affix **ने**. In Hinduī (see Garcin de Tassy, *Rudiments de la langue Hindouī*, 26, 99) we meet further the affixes **ने**, **नेँ**, **नि** and **ना**, and in the Plural (a)n or **ने**, **नेँ**, **नि**, as in the Singular. In Panjābī we find the instrumental affix **नै**, or **ना**, or only **ि**, or the Formative is promiscuously used for the Instrumentalis, just as in Sindhī. In Gujārātī we meet with **े** as Instrumental affix. The Marāṭhī uses for the Instrumentalis Sing. the affix **ने**, and for the Plural **नि**. As to the origin of these various instrumental affixes there can hardly be a doubt. The Sansk. instrumental case-inflexion of the Singular **ना**, **ना** (see Bopp, *Comp. Gram.* I, §. 158) has been used as a separate adverb in Hindūstānī and Panjābī (not in Marāṭhī, where it coalesces with the noun as a regular inflexion), or even been abbreviated to **ि** or **े** (n being originally only a euphonic addition to the instrumental affix **ा**), as partly in Panjābī and in Gujārātī. In the Instrumentalis Plur. the Marāṭhī uses also (besides **नि**) the affix **हि**, corresponding to the Prāk. Plur. instrumental affix **हि** or **हि**; see Lassen, p. 310. In Ban-

gālī tē is used as instrumental affix, which is originally identical with the Ablative affix **तो = तस्**.

4) The Dative case has totally disappeared from the Prākṛit and its functions have been assigned to the Genitive. We find therefore in the modern idioms the greatest discrepancy as to the method, in which the Dative case is provided for. In Sindhī the affix **کھی khē** is used, as well for the Singular as the Plural, being placed after the Formative Singular or Plural of a noun: as **گھر کھی** ghara khē, to a house, **گھرن کھی** gharane khē, to houses. In poëtical language the postposition **کن kane** or: **کَن** kane is also used instead of **کھی khē**, which are apparently derived from the same source, as **کھی**, only by a different process of assimilation (cf. the Hindī: kan, kane, Hinduī **कंह**).

Annotation. The Bangālī uses as Dative affix **kē**, the Hindī and Hindūstānī **kō** (dialectically also pronounced 'kū' in the Dekhan), the Hinduī (according to Garcin de Tassy) also **kō̃**, **kaū**, **kah**, **kāh**, **kahā** and even **hi**.

Dr. Caldwell, in his Comparative Grammar of the Drāvidian languages has attempted to vindicate the Hindūstānī **kō** for the Drāvidian languages of the South; he says (p. 225): "In the vernaculars of northern India, which are deeply tinged with Scythian characteristics, we find a suffix, which appears to be not only similar to the Drāvidian, but the same. The Dative-Accusative in the Hindī and Hindūstānī is **kō**, or colloquially **kū**; in the language of Orissa **ku**, in Bangālī **ki**, in Sindhī **khi**, in Shingalese **ghai**; in the Uraon, a semi-Drāvidian Kōle dialect, **gai**, in the language of the Bodos, a Bhūtan hill tribe, **khō**, in Tibetan **gya**. The evident existence of a connexion between these suffixes and the Drāvidian Dative case-sign **ku**, is very remarkable. Of all the analogies between the North-Indian dialects and the southern, this is the clearest and most important, and it cannot but be regarded as betokening either an original connexion between the northern and the southern races, prior to the Brahmanic irruption, or the origination of both races from one and the same primitive Scythian

stock." If this case-sign *kō* or *kū* then be the clearest and most important analogy between the North-Indian vernaculars and the Drāvidian tongues, we shall see presently, that there will be no analogy whatever between them, though at the first sight the identity of both seems to be past any doubt. In the first instance the fact speaks already very strongly against such a supposition, that the Marāṭhī, which is the closest neighbour to the Drāvidian tongues, has repudiated the use of *khē*, *kē* or *kō*, and employed a Dative-affix, the origin of which we hope to fix past controversy. We shall further see, that the Gujārātī and Panjābī have also made up for the Dative case by postpositions, borrowed from the Sanskrit, without the slightest reference to the Drāvidian languages, and we may therefore reasonably expect the same fact from the remaining Arian dialects. It would certainly be wonderful, if those Arian dialects, which border immediately on the Drāvidian idioms, should have warded off any Drāvidian influence on their inflexional method, whereas those more to the north should have been "deeply tinged with Scythian characteristics." Fortunately we are able to show, that such an assumption is not only gratuitous, but irreconcilable with the origin of the above mentioned Dative-affixes.

We derive the Sindhī *khē*, the Bangālī *kē*, from the Sanskrit Locative कृते, 'for the sake of', 'on account of', 'as regards'. This will at once account for the aspiration of *k* in Sindhī; for this is not done by chance, but by a strict rule (see Introd. §. 1, e, note); in Bangālī *r* does not exercise such an influence on the aspiration of a preceding or following consonant, and therefore we have simply *kē*. The Sanskrit form कृते becomes in Prākṛit first किते, then (by the regular elision of *t*) किए, and contracted *kē*, and in Sindhī, by reason of the elided *r*, *khē*. The Hindī and Hindūstānī form of this adverb *kō* we derive in the same way from the Sansk. कृतं which is used adverbially with the same signification as the Locative कृते. In Prākṛit already, and still more so in the modern dialects, the neuter has been merged into the masculine; we have therefore first कितो, thence कियो, and contracted को, *kō*. We can thus satisfactorily account for the various forms: *khē*, *kē* or *kō*. That the proposed derivation of these adverbs does not rest on a mere fancy, is further proved by the Sindhī particle *rē*, 'without', which is derived in the same way from the Sansk. Locative श्रुते, Prākṛit रिते = रिए, and thence contracted

rē (ria). It remains now for us to notice briefly the somewhat deviating forms of the Hinduī, as exhibited by Garcin de Tassy. In **कों** kō and **कौ** kaū a euphonic Anusvāra has been added, to which the modern tongues have taken a great fancy; kaū is only a different pronunciation for kō, ō changing in Hinduī very commonly to au. The forms **कह** kah, or with euphonic Anusvāra **कंह** kāh or **कहं** kahā, present again another proof for the correctness of the proposed derivation of these adverbs. For we have in **कह, कंह, कहं** (Hindī also: kān, kanē, with a full nasal, and in consequence thereof with ejection of h) the same basis as in **कों** and **कौ**, only the assimilating process has been different. The vowel **कृ** r, when joined to a consonant, can, according to Prākṛit usage, be resolved either into 'i' (as in **किते**) or into 'a' (as: **कतं** for **कृतं**) (see Varar. I, 27; Lassen p. 116, 2, a; Introd. §. 1); in consequence of the inherent r the following consonant is aspirated (as in Sindhī: kk = k), so that we get the form **कथं**; this aspirated थ is again elided, so that h only remains (see Lassen p. 207; Introd. §. 8), and thus we have the forms **कह, कहं**. With the other alleged form **हि** hi, the matter stands different; we compare this Hinduī Dative affix with the Apabhraṃśa Genitive affix **हे**, the Genitive, as noted already, supplying in Prākṛit the place of the Dative (as to the analysis of this **हे** see Lassen p. 462 and 466).

The Marāṭhī uses two affixes to make up for the Dative, which are joined to the crude form by the so-called union-vowel, viz: **स**, s and **ला** lā. The first of these two, s, is identical with the Prāk. Genit.-Dative case termination **स्स** ss = Sansk. **स्य** sy, so that we have here the remnant of an ancient Sanskrit-Prākṛit case-inflexion. The latter one, lā is more doubtful as to its origin. Lassen has already started a conjecture (see Instit. Ling. Prāk. p. 55, 99) as to the origin of this affix; he derives it from the Sansk. **आल** = **आलय** 'place habitation', signifying the place, where the action rests. We cannot endorse this derivation, as the Marāṭhī case-affix is not **आल** āla, but **ला** lā and we cannot see any reason, why initial long ā should have been transferred to the back of this particle. We would compare the Marāṭhī Dative affix lā with the Sindhī postposition

lāe, 'on account of', 'for the sake of', 'for', Hindūstānī لِيْهِي līē, both of which are derived from the Sansk. root ला (रा) to give (Sindhī: لَائِنُ lāinu, to apply). This seems to me to be borne out by the modern Persian Dative-Accusative particle رَا rā, which as yet is very scantily used in the old Pārsī, and which, according to Spiegel's Pārsī grammar (p. 55) does not denote properly a Dative case, but originally signifies 'for the sake of', 'on account of'. The same particle we find also in the Paštō, لَ lah, which corresponds to the modern Persian particle را. — In Bangālī we meet also (besides kē) especially in poetical language a Dative affix rē, which I do not hesitate to identify with the Marāṭhī ला and the Hindūstānī līē.

In Gujārātī the Dative-affix is nē, which we identify with the Sansk. preposition नि, Greek ἐν, Latin in. The Pan-jābī uses as Dative affix nū, in which we likewise recognise the Sansk. preposition अनु, 'toward', 'to'.

5) The Ablative case is formed in Sindhī by the affix اَن ā, which is always connected with the base itself and never written separately. The Sindhī shows itself thus fully conscious of the origin of this case-termination, which corresponds exactly to the Pāli-Prākṛit Ablative case-termination ā, which originates from the Sanskrit ablative आत् by the elision of final t (see Lassen p. 352, 304); in Sindhī the final long vowel has again been nasalized, as in so many other instances. In the Singular final 'u', ō, 'a' are dropped before the affix ā, as: گھراَن gharā, from a house, nom. گھرُ gharu, a house; دَرَاَن darā, out of a defile, nom. دَرُو darō; زَبَاَنā zabānā, from the tongue, nom. زَبَان zabāna, tongue. Those nouns, which end in the Singular in ī (ĩ) and ū (ũ), shorten the same before the affix ā, as: نَوْرِيَاَن nōriā, from a rope, nom. نَوْرِي nōrī, a rope; مِرْوَاَن miruā, from a wild beast, nom. مِرْوُون mirū, a wild beast.

Nouns in 'i' (ě) generally retain their final vowel before the affix *ā*, but they may also drop it, as: **پھرتان** *phu-reā*, from (by) a robbery, nom. **پھر** *phure*, a robbery; **نیرتان** *nirtā*, out of thought, with reflexion, nom. **نیرت** *nirte*, thought. Nouns in *ā* either nasalize the same in the Ablative, or, more commonly, use the postposition **کہان** *khā* etc. In the Plural the Ablative affix *ā* is joined to the full Formative in *-ne*, as: **گھرنتان** *gha-rane-ā*, from houses, **میرونتان** *miruane-ā* (**میرتنتان**), from wild beasts etc.

Besides this common Ablative affix *ā* we find in Sindhī also such forms, as: *aū* (**اُون**), contracted: *ō* (**اُون**), and even *ū* (**اُون**). In the more ancient idiom, as used by the Sindhī poets, the Ablative Singular generally ends in *ā-u*. All these various Ablative affixes are derived from the Prākṛit Ablative **आदो** (see Lassen p. 302, 304, 599), which becomes (by the elision of *d*) *āō*, or shortened: *āu*.

The Sindhī uses also the postposition **کہان**¹⁾ *khā*, **کہاؤ** *khaū*, **کہون** *khō*, to express the idea of the Ablative; all these and other postpositions require the Formative of a noun. Other postpositions, which are used to make up for the Ablative, see under the list of postpositions.

Annotation. Nearest to the Sindhī comes the Marāṭhī in this respect, which uses as Ablative-case terminations the affixes

1) The postposition **کہان** *khā* etc. is derived from the same source, as **کہی**, with the only difference, that the Ablative termination *ā*, *aū* etc. has been added. The same is to be said of the Ablative postposition **گنان** *kanā*, derived from **کن**, by the same process.

ūn and hūn, occasionally also tūn. In Bangālī and Panjābī we find the Ablative affix tē (though in Panjābī a regular Ablative termination ō is also to be met with), which has sprung from the Prākṛit Ablative termination तो tō; similar to it is the Gujārātī Ablative affix thī, which has been aspirated. In Hindī we find also thī, but most in use is sē, apparently identical with the Prākṛit Genitive termination हे (see Lassen p. 462).

6) The Sanskrit Genitive-case termination स्य, in Pāli and Prākṛit सस् ss, has been lost in all the modern tongues, with the exception of the Bangālī, where ss has been hardened to r. All the other dialects have taken to a new way of forming the Genitive, of which we find already some traces in the old Vedic language: the noun, which ought to be placed in the Genitive case, is changed into an adjective by an adjective affix, and thence follows, as a matter of course, that this so-called Genitive, which is really and truly an adjective, must agree in gender, number and case with its governing noun as all other adjectives.

The Sindhī employs for this purpose the affix جو jō (fem. جي jī), corresponding to the common adjective affix kō (= Sansk. क), with transition of the tenuis (č = k) in to the media (j), very likely to establish thereby some distinction between these two originally identical affixes. In Sindhī this adjective affix جو jō is always written separately, whereas the common adjective affix kō is joined to the base, as in Sanskrit (see §. 10, 24); it follows always the Formative Sing. or Plur. of a noun, as: گھر جو دھنی ghara jō dhanī, the master of the house, گھرن جو دھنی gharane jō dhanī, the master of the houses; مرس جي جوہ mursa jī jōe, the wife of the man; مرسن جون جوہن mursane jū jōyū, the wives of the men. In poetry سڌو sandō, 'belonging to', is used quite in the same way, as جو, as:

پَرِیَان سَنَدِی پَارِ ڌِي priyā sandē pāra ḍē, towards the direction of the friends.

Annotation. The Marāṭhī uses as Genitive case-affix चा, with transition of the guttural क into the corresponding palatal, as in Sindhī, yet without changing the tenuis into the media. The Hindī and Hindūstānī have preserved the original Sanskrit adjective affix क, without changing it into the palatal kā; in Hinduī we meet also with the affix ko and kau. The Panjābī and Gujārātī seem to make an exception from what we have just stated. In Panjābī the Genitive case-affix is dā, in which we recognise the Prāk. Ablative affix दो dō (= तस्), turned into a Genitive affix. This Panjābī Genitive case-affix will clear up the Paṣtō Genitive prefix ڊ da, being identical with it in origin. The Gujārātī employs as Genitive case-affix nō, which is another adjective affix, corresponding in signification with क and used in Sindhī (see §. 10, 27), to form adjectives in the same way, as kō (on the origin of this affix nō see Bopp's Comp. Gram. III, §. 839).

7) The original Sanskrit Locative termination 'i' has been preserved in Sindhī, though the Locative can now only be distinguished in masc. bases ending in 'u', as: هَندِه handhe, in a place, nom. هَندُ handhu; مَتِه mathe, on the top, nom. مَتُ mathu, the top. In nouns, ending in any other vowel, but 'u' (masc.), the Locative must be expressed, for perspicuity's sake, by an adverb or postposition, requiring the Formative of a noun, as: کَوٲِي مِين kōṭhia mē or: کَوٲِي مَنجِه kōṭhia manjhe, in a room. In poëtry the Formative of any noun is commonly used also as Locative, without a postposition.

Annotation. In Marāṭhī the Locative affix 'i' has been lengthened to ī and at the same time nasalized = ï. Besides this we meet also with the Locative termination आत्, which is originally the Sansk. Ablative, used as a Locative. In Bangālī the Locative ends in ē (i), as in Sindhī, or is expressed by the affix tē. In Panjābī the Locative is generally ex-

pressed by adverbial postpositions, though the Locative itself has not been altogether lost; we find there the affix *ī*, as in Marāṭhī, or *ē*, which are always joined to the base of a noun. In Guṣarātī the Locative is either expressed by the affix *ē*, or by the help of postpositions. In Hindī and Hindūstānī the Locative, as a distinctive case, has been quite lost and must always be expressed by postpositions. Still some vestiges of it are lingering in the so-called participles absolute, as: *hōtē*, or with the emphatic *hī*, *hōtēhī*, in being.

Some other idiomatic phrases, as: *اُس دِن* *us din*, on that day etc. point also to an original Locative.

8) The Vocative is expressed in Sindhī by prefixing one of the interjectional particles: *ē*, *hē*, *hō* or *yā*, and, when speaking to an inferior, *rē* (fem. *rī*) or *arē*.¹⁾ The final vowel of a noun in the Vocative either undergoes a change or remains unaltered. In the Vocative Singular masc. nouns ending in 'u' change the same to 'a', as: *اِي مِيهَارَ* *ē mēhāra*, o buffalo-keeper! nom. *مِيهَارُ* *mēhāru*; those ending in *ō* change the same to *ā*, as: *اِي سُمِيرَا* *ē sūmirā*, o Sūmirō! those ending in *ū*, *ī*, 'i' remain unaltered, as: *اِي پُنْهُو* *ē Punhū*, o Punhū! In the Vocative Plural nouns ending in 'u' (m.) have the termination *ō* or *ā*, as: *اِي يَارُو* *ē yārō* or: *يَارَا* *yāra*, o friends! (nom. sing. *يَارُ*); those ending in *ō* terminate in the Vocative Plur. in *ā*, *ō* and *au*, as: *اِي مَنگَتَا* *ē man-gatā*, o beggars! or: *مَنگَتُو* *mangatō*, *مَنگَتَاو* *mangatau* (*مَنگَتَاو* *mangata-u*), Nom. Sing. *مَنگَتُو* *mangatō*; those ending in *ū* (*ũ*) terminate in *ō* or *ā*, before which affixes the preceding *ū* (*ũ*) must be shortened, as: *اِي وَاتَاهُا* *ē vā-tāhuā* or *اِي وَاتَاهُو* *ē vātāhuō*, o travellers! Nom. Sing. *وَاتَاهُو* *vātāhū*; those ending in *ī* terminate in the Plural

1) About the origin of *rē*, *rī*, *arē*, see Dr. Caldwell's Compar. Grammar of the Drāvidian languages p. 440.

in ā, ō and au (a-u), shortening at the same time the final ī of the base, as: **اي کيچيا** ē kēčiā, **اي کيچيو** ē kē-
 ċiō, or: **اي کيچيو** ē kēčiau, o Kēčīs! Nom. Sing. **کيچي** kēčī,
 an inhabitant of Kēč (in Beluchistān); occasionally 'a h' is added in the Vocative Singular, as: **حاميه** ḥāmiah, o protector! and in the Vocative Plural final ā is even lengthened to 'āhu' for the sake of the rhyme, as: **پرياه** priyāhu, o friends! those ending in 'i' (e), add in the Vocative Plural simply the affix ō or ā: **اي سيٿيو** ē sēṭheō, or: **اي سيٿيا** ē sēṭheā, o wholesale-merchants! Nom. Sing. **سيٿي** sēṭhe.

Feminine nouns ending in 'u', 'a', ā, ī, 'i' (e) in the Nom. Singular, remain unaltered in the Vocative Sing.; in the Plural the Vocative is likewise identical with the Nominative. The few fem. nouns, which end irregularly in the Nom. Plural in 'u', as: **بھينرو** bhēnarū, sisters etc., retain likewise their final 'u' in the Vocative Plural, as: **اي بھينرو** ē bhēnarū, o sisters! when ending in ū, they drop in the Vocative final Anusvāra, as: **اي دھيرو** ē dhiarū, o daughters! Nom. Plur. **دھيرون** dhiarū.

The Vocative may also be used without any interjectional prefix, as: **ماڙھيا** māṛhuā, o men!

§. 17.

III. The Formative.

The Formative or oblique case, though in Sindhī throughout identical with the Instrumentalis, is by itself no case, but represents merely the euphonic change of the final vowel of a noun previous to the accession of any flexional particle or postposition, by means of which

the various cases are made up. The changes, which the final vowel of a noun undergoes before the accession of any adverbial postposition, are on the whole the same as those before any other affix. In Sindhī the postpositions do not coalesce with the noun itself, the language still being conscious of the fact, that it has to deal with original adverbs. We have hinted already, that the Formative is originally the Genitive; it would be rather difficult, to prove this in reference to the Formative of the Singular, but that the Formative of the Plural originally represents the Genitive Plural, is borne out by the Prākṛit and the kindred modern idioms. In Prākṛit the Genitive Plural ends in **आण, ईण, ऊण**, in the Apabhraṃśa dialect **अहं, इहं, उहं**, thence the Sindhī Formative Plural **ā, ē, or -ne**.

Though the Formative be, in all likelihood, the Genitive of the Prākṛit, the adjectival affix **جو** has been added to it, to turn it into an adjective, the modern idioms once having taken this course to supply the Genitive. From thence it was only a consequent step, to use the ancient Genitive as the base, to which all the other declensional postpositions were added, i. e. the Genitive was turned into the Formative.

1) The Formative of nouns ending in 'u'
(masc. and fem.)

α) Masculine nouns ending in 'u' change final 'u' in the Formative Sing. to 'a', as: **دَاسُ** dāsu, a slave, Form. **دَاس** dāsa; **دَاسُ جو** dāsa jō, **دَاس کھی** dāsa khē etc. If final 'u' be preceded by a short 'a', the insertion of euphonic v becomes necessary, as: **رَوُ** ra-u, a weed, Form. **رَو** rava; the same is the case, when final 'u' is preceded by a long nasalized ā, as: **تھَانُو** thāu, a dish, Form. **تھَانَو** thāva. But if final 'u' be preceded by any other

vowel, the insertion of euphonic *v* is optional, as: **وَاو** vāu, wind, Format. **وَآو** vava or **وَآء** vāa; **دِيَو** dēu, a demon, Format. **دِيَو** dēva or **دِيَو** dēa; when final 'u' however is preceded by short or long 'i', no euphonic insertion is required, as: **دِيَو** dīu, a mound, Format. **دِيَا** dīa; **وِي** vīu, a meadow, Format. **وِيَا** vīa; **جِي** jīu, life, Format. **جِيَا** jīa.

The following nouns ending in 'u' retain their final 'u' unaltered in the Formative Singular:

پِي piu, father; Format. **پِي** piu jō etc.

بِهَاء bhāu, brother, Format. **بِهَاء** bhāu khē etc.

but **پِي** pīu, sweetheart, **بِهَاء** bhāu, price, are regular.

The Formative Plural ends either in *ã*, *ẽ* or -ne, as: Nom. Sing. **پُهَل** phulu, a flower; Nom. Plur. **پُهَل** phula; Format. Plur. **پُهَلَان** phul-ã, **پُهَلِين** phul-ẽ, or: **پُهَلِين** phula-ne. The Formative in *ã* and *ẽ* is generally used without a following postposition, and that in -ne more with a following postposition, as being more sonorus; but in poetry the one or other form is used as required by the metre.

Those nouns, which form their Plural irregularly, as: **بِهَاء** bhāu, brother, Nom. Plur. **بِهَائُر** bhāura or: **بِهَائُر** bhāuru; **پِي** piu, father, Nom. Plur. **پِيَر** piura, derive their Formative Plural either from the Nominative Singular or the Nominative Plural, as: **بِهَائِين** bhāune or: **بِهَائِرِين** bhāurane; **پِيُون** piune or, **پِيُرِين** piurane; the contracted form of the Formative (i. e. *ã*, *ẽ*) is never used with them.

b) Feminine nouns ending in 'u' remain unaltered in the Formative Sing., as: **ماء** māu, mother, Format. **ماء** māu; in the Formative Plural the long ū of the Nom. Plur. is shortened before the Format. termination -ne, as: **وَج** vīju, lightening, Nom. Plur. **وَجُون** vījū, Format. Plur. vīju-ne.

Those fem. nouns, which have, besides their regular Plural, also an irregular one, derive their Formative Plur. from either form, as: **بھین** bhēnu, sister, Nom. Plur. **بھینُون** bhēnū or: **بھینَرُون** bhēnarū; Format. Plur. **بھین** bhēnune or: **بھینَرَن** bhēnarune.

2) The Formative of nouns ending in ō (ō̃).

Nouns ending in ō change the same in the Formative Sing. to ē, as: **مَتھو** mathō, head, Format. **مَتھي** mathē. If final ō be preceded by 'a' or ā, a euphonic v may be inserted, as: **دَٹو** daō, the glare of the sun, Format. **دَٹي** daē or: **دَڙي** davē; **نَٹو** nāō, felt, Format. **نَٹي** nāe or: **نَڙي** nāvē; if ō be preceded by any other vowel, no insertion of euphonic v takes place, as: **ڌَٹو** ḍiō, lamp, Format. **ڌَٹي** ḍiē; **ڇوڻو** čuō, perfumed oil, Format. **ڇوڻي** čuē. If a noun end in a nasalized ō (= ō̃), the Anusvāra is retained in the Formative, as; **نَٹُون** nāō̃, the ninth, Format. **نَٹِين** nāē̃.

If ō be preceded by y, it is commonly dropped in the Formative, as:

پورھيو pōrhyō (or pōrhiō), labour, Form. **پورھي** pōrhē.

روپيو rūpayō, rupee, Format. **روپي** rūpae.

The Formative Plural ends either in \tilde{a} , \tilde{e} , the termination of the Nomin. Plural (\bar{a}) being dropped before them, or in -ne, final \bar{a} of the Nom. Plural being shortened to 'a' before it; as: كُلْهُو kulhō, the shoulder, Nom. Plur. كُلْهَآ kulhā, Form. Plur. كُلْهَآ kulhā, كُلْهَيْن kulhē, or: كُلْهَيْن kulhane; كُوَّو kūō, rat, Nom. Plur. كُوَّآ kūā, Format. Plur. كُوَّآ kūā, كُوَّيْن kūē, or: كُوَّيْن kūane.

3) The Formative of nouns ending in \bar{u} (\tilde{u}).

Nouns ending in \bar{u} change the same in the Formative Singular to ua, as: وَآكْهُو vāghū, crocodile, Format. وَآكْهُو vāghua. If final \bar{u} be nasalized ($= \tilde{u}$), the Anusvāra is commonly retained in the Formative, as: وِچْهُون vičhū, scorpion, Format. وِچْهُو vičhūa.

The Formative Plural ends either in u- \tilde{a} , u- \tilde{e} , or u-ne, uā-ne, long \bar{u} and \tilde{u} being shortened before the terminations of the Formative, as: رَهِو rahū, a resident, Nom. plur. رَهِو rahū, residents, Format. Plur. رَهِوَّآ rahūā (or: رَهِوَّآ), رَهِوَّيْن rahuē, رَهِوْن rahune, رَهِوْن rahune; مِرُوْن mirū, a wild beast, Nom. Plur. مِرُوْن mirū, wild beast, Format. Plur. مِرُوَّآ miruā, مِرُوَّيْن miruē, مِرُوْن mirune, مِرُوْن miruane.

4) The Formative of nouns ending in \bar{a} (\tilde{a}).

Nouns ending in \bar{a} remain unaltered in the Formative Sing., as, آكْيَا , f., āgyā, command, Format. آكْيَا āgyā; رَآجَا rājā (m.), king, Format. رَآجَا rājā; in the Formative Plur. they end (according to the termination

of the Nomin. Plural: ā-ū) in u-ne, as: أَكْيَاشٍ agyā-
une; also رَاجَاشٍ rājāune, masc.

5) The Formative of nouns ending in 'a'.

Nouns ending in 'a' remain unchanged in the Formative Sing., as: كَامَ kāma, a beam, Format. كَامَ kāma; in the Formative Plur. they terminate (according to their Nom. Plural) either in ā (ē) or u-ne, as: كَامَانِ kāmā, كَامَيْ kāmē, كَامُونِ kāmune.

6) The Formative of nouns ending in ī (î).

a) Masc. nouns ending in ī change the same in the Formative Sing. to i-a, as: مَالِي māli, a gardener, Formative مَالِي mālia. Those nouns, which have final ī nasalized (= î), retain the Anusvāra in the Formative, as: پَرِي prī, friend, Format. پَرِي prīa. The Formative Plural ends either in i-ā (yā), i-ē (yē), or in i-ne, ia-ne (yane), iu-ne (yune), as: مَالِيَانِ māliā, مَالِيَيْنِ māliē; مَالِينِ māline, مَالِيَانِي māliane (مَالِيَيْنِ), مَالِيُونِ māliune (مَالِيَيْنِ).

b) Feminine nouns ending in ī change the same likewise in the Formative Sing. to i-a, as: تَوِپِي tōpī, a hat, Format. تَوِپِي tōpia; the Formative Plural also quite agrees with that of the masc. nouns, as: تَوِپِيَانِ tōpiā, تَوِپِيَيْنِ tōpiē, تَوِپِينِ tōpine, تَوِپِيَانِي tōpiane, تَوِپِيُونِ tōpiune. Such fem. nouns, as have dropped final ī in the Nom. Plural (cf. §. 15, 6), drop the same also in the contracted form of the Formative Plur., as: مَنجِي manjī, a stool, Nom. Plur. مَنجُونِ manjū, Format. Plur.

مَنْجَان manjā, مَنْجِين manjē; but: مَنْجِيَان manjiane, مَنْجِيُون manjiune are also in use. Some other nouns also, in which final ī is not preceded by a palatal, drop 'i' in the contracted form of the Formative Plural, as: كَوْرِيْن kōrē, in scores, from كَوْرِي kōrī, a score.

7) The Formative of nouns ending in 'i' (e).

Nouns ending in 'i' (fem. and masc.) remain unaltered in the Format. Sing., as: بَهِيْت bhit, f., white, a wall, Format. بَهِيْت bhit; كِيْهَر kēhare (m.), a lion, Format. كِيْهَر kēhare. In the Formative Plural of fem. nouns the same terminations are employed as with fem. nouns ending in ī, as: بَهِيْتِيَان bhitiā, بَهِيْتِيَان bhitiē, بَهِيْتِي bhitine, بَهِيْتِيَان bhitiiane, بَهِيْتِيَان bhitiune. In the Formative Plural final 'i' is frequently dropped altogether, especially in poetry, but only in the contracted form of the Formative, as: بَهِيْتِي bhatē, in (different) ways, from بَهِيْت bhit, bhate, habit, manner.

The Formative Plural of masc. nouns ends in -ne, the contracted form ā, ē hardly ever being in use with them, as: كِيْهَرِيْن kēharine.

جُو jōe, wife, which forms its Plural either regularly جُوِيُون jōyu, or irregularly: جُوِيْر jōiru, جُوْهَر jōhiru, has in the Format. Plur. either جُوِيْن jōyune or: جُوْهَرِيْن jōhirine.

§. 18.

We let now follow, for the sake of perspicuity, a survey of the Sindhī declensional process. As the Genitive affix جُو jō is originally an adjective affix, by

means of which the noun is turned into an adjective, dependent on the governing noun in gender, number and case, we premise the inflexion of جو, which, according to its terminations jō and jī, is inflected after the manner of nouns ending in ō and ī (fem.). As stated already, جو always requires the Formative of a noun, as all postpositions.

SINGULAR.

<i>Masculine.</i>	<i>Feminine.</i>
Nom. جو jō.	جي jī.
Form. جي jē.	جي jē; جِي jia.
Vocat. جَا jā.	جي jī.

PLURAL.

Nom. جَا jā.	جيُون jū; جُون jū.
Form. جي jē; جِن jane.	جي jē; جِي jine; جِي june; (جِي jiane; جِي june.)
Vocat. جَا jā.	جيُون jū; جُون jū.

In poetry the diminutive form جَرَو jarō, جَرِي jarī is occasionally used instead of جو, as:

کَالَه قَرِيبَن لَدِئُو اَج تَنُهَن جَرِي وَاَر

Yesterday (thy) relatives have departed (this life);
to-day it is thy turn. Golden Alphabet II, 4.

In the same way as جو jō the adjective سَنَدُو sandō (belonging to, own) is very frequently used in poetry, and inflected regularly, as:

SINGULAR.

<i>Masculine.</i>	<i>Feminine.</i>
Nom. سَنَدُو sandō.	سَنَدِي sandī.
Form. سَنَدِي sandē.	سَنَدِي sandia.
Vocat. سَنَدَا sandā.	سَنَدِي sandī.

PLURAL.

*Masculine.**Feminine.*

Nom. سَندَا sandā.

سَندِيُون sandiũ.

Form. { سَندَن sandane,
سَندِين sandē.{ سَندِن sandine; سَندِيَن san-
diane; سَندِيُون sandiune.

Vocat. سَندَا sandā.

سَندِيُون sandiũ.

I. DECLENSION.

Nouns in u (masc. and fem.)

a) Masc. nouns in 'u'.

SINGULAR.

Nom. دِيَه dēh-u, a country.

Format. {
Instrum. { دِيَه dēh-a.

Gen. دِيَه جو dēh-a jō etc.

Dative. دِيَه كِهِي dēh-a khē.

Accusat. دِيَه كِهِي dēh-u (دِيَه كِهِي).

Locat. دِيَه دِيَه dēh-e, or: دِيَه مِين dēha mē etc.

Ablat. دِيَه دِيَه dēh-ā; دِيَه دِيَه dēh-ō; دِيَه دِيَه dēh-ũ.

دِيَه دِيَه dēh-aũ; دِيَه دِيَه dēh-āu or: دِيَه كِهَان dēha
khā etc.

Vocat. دِيَه اِي ē dēh-a; دِيَه dēh-a.

PLURAL.

Nom. دِيَه dēh-a, countries.

Format. {
Instrum. { دِيَه دِيَه dēh-ā; دِيَه دِيَه dēh-ē; دِيَه دِيَه dēha-ne.

Gen. دِيَه دِيَه جو dēhane jō etc.

Dative. دِيَه دِيَه كِهِي dēhane khē.

Accus.	دِيَهَن كِهِي dēh-a (دِيَهَن كِهِي).
Locat.	دِيَهَن مِين dēhane mē etc. (دِيَهَن مِين).
Ablat.	دِيَهَن كِهَان dēhane-ā etc.; دِيَهَن كِهَان dēhane khā etc.
Vocat.	دِيَهَا dēh-ā; دِيَهَو dēh-ō.

An irregular noun.**SINGULAR.**

Nom.	پِي pi-u, father.
Format.	پِي pi-u.
Instrum.	
Genit.	پِي جَو piu jō etc.
Dative.	پِي كِهِي piu khē.
Accus.	پِي pi-u (پِي كِهِي).
Ablat.	پِي كِهَان piu khā etc.
Vocat.	پِي pi-u.

PLURAL.

Nom.	پِيَر piu-ra, fathers.
Format.	پِيَن piu-ne; پِيَرَن piura-ne.
Instrum.	
Dative.	پِيَن كِهِي piune khē; پِيَرَن كِهِي piurane khē.
Accus.	پِيَر piura (پِيَن كِهِي; پِيَرَن كِهِي).
Ablat.	پِيَن پِيَنَن piune-ā; پِيَرَنَن piurane-ā etc.
	پِيَن كِهَان piune khā; پِيَرَن كِهَان piurane khā etc.
Vocat.	پِيَرُو piur-ō.

1) In poetry an additional vowel may be joined to the final ā of the Vocative, for the sake of the metre, as: وَنَا vanaū, oh ye trees, instead of وَنَا vana; وَنَاه vanaḥa, وَنَا vanaā. Sh. Maṣṣūrī, III, 6. 7. 8.

پهري پنهن جي بهانِ پسان ملڪِ مليرِ جو

Having returned to my own cowpen, may I see the country of Malīr. Sh. Um. Mār. I, 13.

وسارِچِ مَ وَرَ ڪهي پئڇِ مُندَ مَري

Forget not (thy) husband; o woman (rather) die! Sh. Um. Mār. II, 6.

ڪاري مُنِ قِيَامَ ڏينِھِ آئون تهنان منجهان عاصِنِ

May I be of a black face (literally: in a black face) on the day of the resurrection from amongst the sinners. Maj. 731.

پَرڏيهانِ پندَ ڪري هلي آيو هِت

Having made a journey from a foreign country he has come hither. Sh. Sōr. I, 2.

پهتئا پيرِ فقيرِ جا سيرون تهن سِي

Wounded were those feet of the poor woman from the journey (سِي). Sh. Ābirī VI, 6.

دُڙدُ ديوانو دهاريو چريو لاهِ چتاءِ

The thief, the mad man, the stranger, the fool take out of thy mind. Maj. 291.

آءِ اُڙاهون سڀرين پري وَڃُ مَ پيئي

Come near, o sweetheart, do not go away, my friend! Sh. Ābirī X, 3.

سُده سَندي سڃڻين جي ڪو ڏيم ايني

If one give me thus intelligence of my friends. Maj. 733.

دوسَ دوسنِان ڏور ڪري تھو ڏيا ڏيڪھاري

Having separated the friends from the friends he shows compassion. Sh. Sōr. I, Epil.

أَتِهْتُ وَيَجَا مَ وَهَو وَنَجُو دَرَبَ كَهْنِي

Stand up, ye physicians, do not sit down, go off with your medicines! Sh. Jam. Kal. I, Epil.

b) Feminine nouns in 'u'.

SINGULAR.

Nom.	وَجْ vij-u, lightening.
Format.	وَجْ vij-u.
Instrum.	
Genit.	وَجْ جُو vijū jō etc.
Dative.	وَجْ كَهِي vijū khē.
Accus.	وَجْ كَهِي vij-u (وَجْ كَهِي).
Ablat.	وَجْ كَهَان vijū khā etc.
Vocat.	وَجْ vij-u.

PLURAL.

Nom.	وَجُون vij-ū.
Format.	وَجُون vijū-nē.
Instrum.	
Genit.	وَجُون جُو vijūne jō etc.
Dative.	وَجُون كَهِي vijūne khē.
Accus.	وَجُون كَهِي vij-ū (وَجُون كَهِي).
Ablat.	وَجُون كَهَان vijū-ne-ā etc.; وَجُون كَهَان vijūne khā etc.
Vocat.	وَجُون vij-ū.

An irregular noun.

SINGULAR.

Nom.	مَاء mā-u, mother.
Format.	مَاء mā-u.
Vocat.	مَاء mā-u.

PLURAL.

Nom. مَائُون mā-ū; مَائِر mā-i-ru; مَائِرُون mā-i-rū,
mothers.

Format. مَائِن māu-ne; مَائِرِن māiru-ne.

Vocat. مَائُون mā-ū, مَائِر mā-i-ru.

لَنُون سِين اُتْهِي لَذِ كِي نَ رَسَانِي كِيچَ كْهِي

Having risen with love depart; nothing (else) will bring thee to Kēč. Sh. Maṣḍ. II, 10.

پَرِين وَنِچَ مَ پَرَنِيَهَرِي مَوْتِي چيسَ ماءَ

O friend, do not go to a foreign country, said to him again his mother. Maḡ. 83.

هَوْتُ هَلَنْدِنِ كَهْتِيَو اَنَكْهِنِ چَاَرْهِي اَنَكْ

The sweetheart has been won by those, who set off, placing rent upon rents (i. e. in their clothes). Sh. Ābirī, VII, 7.

بِهِيَنَرُ اَنُونِ بَهَرِي مُونِ سَنَكْ سُنْجَانِي نَ كِثُو

O sisters, I am simple-minded; by me unknowingly a marriage has been contracted. Sh. Ābirī V, 16.

II. DECLENSION.

Nouns in ō (ō).

SINGULAR.

Nom. مِيَرَاكُو mērāk-ō, crowd.

Format. }
Instrum. } مِيَرَاكِي mērāk-ē.

Genit. مِيَرَاكِي جُو mērāk-ē jō etc.

Dative. مِيَرَاكِي كْهِي mērākē khē.

Accus. مِيَرَاكِي كْهِي (مِيَرَاكُو mērāk-ō).

Ablat. **میراڪاڻ** mērāk-ā etc.; **میراڪي ڪهان** mērākē khā.

Vocat. **میراڪا** mērāk-ā.

PLURAL.

Nom. **میراڪا** mērāk-ā, crowds.

Format. }
Instrum. } **میراڪاڻ** mērāk-ā; **میراڪین** mērāk-ē; **میراڪن** mē-rāka-ne.

Genit. **میراڪن جو** mērākane jō.

Dative. **میراڪن ڪهي** mērākane khē.

Accus. **میراڪا** mērāk-ā (**میراڪن ڪهي**).

Ablat. **میراڪاڻن** mērākane-ā etc.; **میراڪن ڪهان** mērākane khā etc.

Vocat. **میراڪا** mērāk-ā; **میراڪو** mērāk-au; **میراڪو** mērāk-ō.

تھانو ٻھري مڇ موٽين ٻھاڳي ڏنائين

Having filled the dish with many pearls she gave it to the lucky one (**ٻھاڳيو**). Māj. 714.

هاتھي جي ھينو وھي تہ ٻھ ڪھنو ملھ ڪھوڙان

The elephant, though he walk slowly, is yet of greater price than a horse. Sh. Šhīha Kēd. I, 2.

اُتھي ڊيوانا دور تھي ھائي ھت مہ ويھ

Get up, o mad one! be off! do not sit now here! Maj. 249.

سڙھ سنوان لاجو ننوان مھانا سندن مير

The sails are straight, the ropes are new, their chiefs are the Muhānōs (fishermen). Sh. Sur. I, 12.

كُتْهَلِ كَجَاوَنِ مِینِ جَاڑْهِي هَوْتَ هَلَايُوْ

Having lifted the killed one (fem.) into the paniers (كَجَاوَنِ), the friend has driven off. Sh. Ābirī X, Epil.

كُلْهِنَيَّانِ كَوْرِيْنَ عَاشِقَ عَبْدُ الْطِيفِ چَوِي

The lovers scoop out (their head) from the shoulders, says Abd-ul-Latīf. Sh. Kal. I, 7:

تَرِي تَنْ پِئَسِ پَاسَنِيُونِ پَانِي وَهِي

In the bottom she (i. e. the boat) has got holes; from the sides water flows in. Sh. Sūr. III, 6.

III. DECLENSION.

Nouns in ū (ũ).

SINGULAR.

Nom. رَهَاكُو rahāk-ū, an inhabitant.

Format. } رَهَاكُو rahāk-ua.
Instrum. }

Ablat. رَهَاكُو رَهَاكُو رَهَاكُو rahāk-ā; رَهَاكُو رَهَاكُو rahākua khā etc.

Vocat. رَهَاكُو rahāk-ū.

PLURAL.

Nom. رَهَاكُو rahāk-u, inhabitants.

Format. } رَهَاكُو رَهَاكُو رَهَاكُو rahāk-ā; رَهَاكُو رَهَاكُو rahāk-ē;
Instrum. }

رَهَاكُو رَهَاكُو rahākua-ne or: رَهَاكُو رَهَاكُو rahāk-ue.

Ablat. رَهَاكُو رَهَاكُو رَهَاكُو rahāk-ā etc.; رَهَاكُو رَهَاكُو rahāk-ue khā etc.

Vocat. رَهَاكُو رَهَاكُو rahāk-ō; رَهَاكُو رَهَاكُو rahāk-ā.

دَارُوْ جَا دَانَا دِنَمِ هَوْتَ هَتَهِنِ سَانِ

Grains of medicine have been given by me to the sweetheart with (my) hands. Sh. Kōhiārī IV, 9.

پَهچائج پُنهنئي ڪهي هيئي پيادڙي پاندهي

Cause to come to Punhū this foot-traveller (fem.).
Sh. Kōh. IV, Epil.

ڏهوليا مارو مون سين ڀرڇن شال پنوهار

O darling Mārū, would that the Paūhārs would be
reconciled with me! Sh. Um. Mār. I, Epil.

سچي جيهي سون منهن نه پيئي مارهين

Truth like gold has not fallen into the mouth of
of the people. Sh. Jam. Kal. VIII, 7.

مرتان موران پڪهتان وائي بي مهل

By wild beasts, by ants, by birds, by (any) other
speech be not misled. Sh. Kal. I, 16.

ميندها دهئي نه مارئي محلين مارتان دهار

Māruī does not wash the braids in the palaces,
away from the Mārūs. Sh. Um. Mār. III, 5.

جن مگن مگاڙو نه ڏنو تن ڀر ڪيون پارئون

By those cows, by which not a drop was given,
the pots have been filled. Haz. Sār. V, 47.

متان رهو مارهئا ننگر جي آدهار

Do not remain, o people under the protection of
Nangar (i. e. Tatṭha)! Verses of the Māmuīs.

Note. It is a poetical license, if a noun is not inflected in
the Formative for the sake of the rhyme, as:

اوچوئون آڪاس تي آن بهونو متهي بهون

High above the sky art thou, I am a wanderer upon
earth (بهون instead of بهئي). Sh. Sōr. I, 3.

IV. DECLENSION.

Nouns in ā (ã).

a) feminine.

SINGULAR.

Nom.	هَچَا hač-ā, murder.
Format.	هَچَا hač-ā.
Instrum.	
Ablat.	(هَچَان hač-ā); هَچَا كَهَان hačā khā etc.
Vocat.	هَچَا hač-ā.

PLURAL.

Nom.	هَچَانُون hačā-ū, murders.
Format.	هَچَانُون hačāu-ne.
Instrum.	
Ablat.	هَچَانُونِ hačāune-ā.
Vocat.	هَچَانُون hačā-ū.

b) masculine.

SINGULAR.

Nom.	رَاجَا rāj-ā (رَاجَا rājā), a king.
Format.	رَاجَا rāj-ā.
Instrum.	
Ablat.	رَاجَا كَهَان rājā khā etc.
Vocat.	رَاجَا rāj-ā.

PLURAL.

Nom.	رَاجَا rāj-ā, kings.
Format.	رَاجَانُون rājāu-ne.
Instrum.	
Ablat.	رَاجَانُونِ rājāune-ā; رَاجَانُونِ كَهَان rājāune khā etc.
Vocat.	رَاجَانُون rājā-ō.

گانہی واٽ جیجا تڻ جتنِ سان

There is no way with those Jats, o aunt! Sh. Hus. VI, Epil.

سو تان توڻي سان جنهن لي جفائون ڪرين

That one is with thyself, on whose account thou causest thyself troubles. Sh. Ābirī III, 5.

V. DECLENSION.

Nouns in ā.

SINGULAR.

Nom. سَدھ sadh-a, wish.

Format. } سَدھ sadh-a.
Instrum. }

Ablat. سَدھان sadh-ā; سَدھ کھان sadha khā etc.

Vocat. سَدھ sadh-a.

PLURAL.

Nom. سَدھان sadh-ā; سَدھون sadh-ū, wishes.

Format. } سَدھان sadh-ā; سَدھين sadh-ē; سَدھن sadhu-ne.
Instrum. }

Ablat. سَدھن sadhune-ā; سَدھن کھان sadhune khā etc.

Vocat. سَدھان sadh-ā; سَدھون sadh-ū.

ساهڙ جي صلاح ٻار لنگهايسِ ٻاجھ سان

By the counsel of Sāharu (the buffalo-keeper) I have been made to pass the whirlpool with the mercy (of God). Sh. Suh. II, 2.

وحدتَ تان کثرتَ تھي کثرتَ وحدتَ کُل

From the unity multiplicity has sprung; multiplicity is all unity. Sh. Kal. I, 15.

وھ مہ مندھ بہنبھور مين ھن پُچندڻ ھان

Sit not, o lady! in Bhambhōru, thou wilt now come up to him. Sh. Hus. VIII, 3.

لُكْهُونَ لَکَنِ کُوسِيُونِ ذَاذَهَا تَپَنِ ڏِيئَنَهَ

Hot winds blow, oppressively hot are the days.
Sh. Dēsī III, Epil.

اَکَرِ اَوْطَاقِنِ مِینِ کَهَتَهَوِرِيُونِ کَهَتُنِ

In the men's sitting rooms is aloe-wood, on the
couches musk. Sh. Mūm. Rānō II, 3.

VI. DECLENSION.

Nouns in ī (ī̃).

a) Masculine nouns.

SINGULAR.

Nom. سَانِي sāṇ-ī, companion.

Format. }
Instrum. } سَانِي sāṇ-ia.

Ablat. سَانِيَا سَانِيَا-ā; سَانِيَا کَهَانِ sāṇia khā etc.

Vocat. سَانِيَا سَانِيَا-ā (سَانِيَا سَانِيَا-ah).

PLURAL.

Nom. سَانِيَا سَانِيَا-ī, companions.

Format. }
Instrum. } سَانِيَا سَانِيَا-ā (سَانِيَا سَانِيَا-ā); سَانِيَا سَانِيَا-ē;

سَانِيَا سَانِيَا-ne (سَانِيَا سَانِيَا-ne); سَانِيَا سَانِيَا-ne
(سَانِيَا سَانِيَا-ne); سَانِيَا سَانِيَا-ne.

Ablat. سَانِيَا سَانِيَا-ā etc.

Vocat. سَانِيَا سَانِيَا-ā; سَانِيَا سَانِيَا-ō.

پِيرِينِ هِيَتَهَ پَرِنِي جِي آئُونِ وَجَهَايَانِ وَارَ

Under the feet of (my) friend I spread out my
hair. Maj. 231.

تَذِهِن قَاضِيَّ چِيُو قَيْسَ كَهِي مَنان لَاهِين مَرَمُ

Then said the Qāzī to Qaisu: dropp bashfulness from (thy) mind. Maj. 183.

كَنَا نَارِنِ حَامِيَه هَانِ يَجَائِجِ هِيئُ

From the women, o protector! deliver now this man. Sh. Sōr. I, 9.

پیرین آنئون نَ پُجِنِي ڌِيَه پَرِيَانِ جُو ڌُورِ

On (my) feet I cannot arrive; the country of (my) friends is far off. Sh. Khambh. I, Epil.

گامون مُجَهجَاهُ كَهَنِيُونِ كَهْرَجِنَوِ اوْتَهَا

Cut off wands, many are necessary for you, o ye camelmen! Sh. Ābirī XI, 7.

حَالُ مِنْهَن جُو هَهَرَوِ پَسُو تَهَا پَرِيَاهُ

My condition is such, as ye see, o friends! Maj. 441.

b) Feminine nouns.

SINGULAR.

Nom. کُولِي gōl-ī, a slave-girl.

Format. }
Instrum. } کُولِي gōl-ia.

Ablat. کُولِيَانِ gōli-ā; کُولِي کَهَانِ gōlia khā.

Vocat. کُولِي gōl-ī.

PLURAL.

Nom. کُولِيُونِ gōliy-ū (کُولِيُونِ gōli-ū; کُولِيُونِ gōly-ū).

Format. }
Instrum. } کُولِيَانِ gōli-ā; کُولِيَاينِ gōli-ē; کُولِيَاينِ gōlia-ne (gō-

lyane); کُولِيَاينِ gōliu-ne; کُولِيَاينِ gōli-ne.

Ablat. کُولِيَاينِ gōliane-ā etc.

Vocat. کُولِيُونِ gōli-ū.



تَذِهِن بَائِي جِيُو بَانِهِي كهي تَه اُتِهِي اُتُه پَلَانِ

Then said the lady to her slave-girl: having risen saddle the camel! Maj. 738.

ڏُكهي ڏُڪُه وَسَارِ سِيَجِ پِهٽِي ڪِرِ سَسِي

O afflicted one, forget (thy) grief; break in pieces (thy) bed, o Sacuī! Sh. Maṣḍ. VI, 6.

ڪوڏِيُون ڪوڏَارَن جُون چِٽِي سَانُ چُنڏِيندي

The kernels of the golārōs (*coccinea indica*) will I pick with a snap of the fingers. Sh. Um. Mār. II, Epil.

بُڪِي ڏِينڊا بَاجَه جِي نِهاري نَاڙُون

They (i. e. the physicians) give a pill of mercy, having seen the pulses (نَاڙِي). Sh. Jam. Kal. II, 18.

رَانِن واري رُو ڪُونڊَر لَتَهَا ڪوڏِيَن

To the queens pleasure has returned; the griefs of the slave-girls have been taken off. Sh. Dēsī, Čhōṭ. 3.

سَرَتِيُون سَاهُ سَنڊُوْم تِهِيُو حَوَالِي هِيُوَت جِي

O companions, my soul has been confided to the protection of my sweetheart. Sh. Dēsī VII, 11.

VII. DECLENSION.

Nouns ending in ǝ (i).

SINGULAR.

Nom. ڪَالِه gālh-e, story (fem.).

Format. }
Instrum. } ڪَالِه gālh-e.

Ablat. ڪَالِهَن gālhe-ā; ڪَالِهُون gālh-ō etc.

Vocat. ڪَالِه gālh-e.

PLURAL.

Nom.	گالھئون <i>gālhe-ũ</i> , stories.
Format.	} گالھئون <i>gālhe-ã</i> ; گالھيئون <i>gālhi-ẽ</i> ; گالھين <i>gāl-</i>
Instrum.	
	<i>hea-ne</i> ; گالھيئون <i>gālheu-ne</i> ; گالھين <i>gālhi-ne</i> .
Ablat.	گالھينان <i>gālhine-ã</i> etc.
Vocat.	گالھئون <i>gālhe-ũ</i> .

ميان مون ڪهي مهيت جي ڪو ڏيکاري واٽ

O friend, may some one show me the way to the mosque! Maj. 131.

ڪاڪيان ونج مہ ڪيڏهين رانا تو نہ رها

From Kāke do not go anywhere! it is not right for thee, o Rānō! Sh. Mūm. Rān. I, Epil.

تان منج محمد ڪارني نرتون منجهان نينه

Acknowledge then Muhammad, the intercessor, out of thought and love (نرت). Sh. Kal. I, 2.

آيل ان نہ وسهان هنجون جي هارين

آئو آب اکهن مين تها ڏهه ڪهي ڏيکهارين

O mother, I do not trust them, who shed tears, Having brought water into their eyes they show a sandhill. Sh. Jam. Kal. I, 20.

مينهنون پان مراديون تهدها چرن تهر

ساري اچيو سامهون ڏنن ڪهير سجر

The self-willed buffaloes graze the cool deserts, Having come in front of the cow-house they give fresh milk. Sh. Sār. IV, 14.

دِيڪِين دَوِگَ گَرَهِنِ جِتِ کُنِين کِنڪو نَ لَهِي

In the caldrons the limbs boil, where in the eddies a grain does not sink. Sh. Kal. II, 27.

جِلْدَ سُونَهَارَا سَبِهِين پَرِين بِٻَا مُصَحَفَا مَوْجَارَا

Volumes beautiful in all ways, and other elegant books. Maj. 141.

مَتَشُونِ مَوْتَنَ سَنَدِيُونِ گَاڪِيُونِ كِي نَ ڏِئُونِ

O sisters, give me by no means counsels to return! Sh. Dēsī VII, 6.

b) Masculine nouns.

SINGULAR.

Nom. کِيَهَرِ kēhar-e, lion.

Format. }
Instrum. } کِيَهَرِ kēhar-e.

Ablat. کِيَهَرِئَانِ kēhare-ā etc.

Vocat. کِيَهَرِ kēhar-e.

PLURAL.

Nom. کِيَهَرِ kēhar-e, lions.

Format. }
Instrum. } کِيَهَرِئَانِ kēhare-ā; کِيَهَرِئِينِ kēhari-ē; کِيَهَرِنِ kē-hari-ne.

Ablat. کِيَهَرِئَانِ kēharine-ā etc.

Vocat. کِيَهَرِئُو kēhare-ō.

اِيئيَ کِيَسَرِ جِي گَارِ جِنِي هَاتِي کِي هَتِه هَنِي

This in the business of the lion, that he strikes his hand into the elephant. Sh. Šīha Kēd. 7.

Chapter IX.

Adjectives.

§. 19.

The Sindhī adjectives and participles have the same terminations as the substantives and may therefore be classed under the same heads as the substantives.

The general rule, that the adjective must agree with its substantive in gender, number and case, holds good in Sindhī likewise.

In reference to the gender no exception takes place; but if an adjective or participle be referred to two preceding substantives, the one of which is masculine, the other feminine, the adjective or participle follows in the Plural masculine, as:

نَرُ ۽ مَادِي سِرْجِيَا اَتَهَسِ

He created them male and female. Gen. I, 27.

With regard to the number the following exception takes place. When an adjective precedes a noun in the inflected case of the Plural, it may remain in the inflected case of the Singular, as:

کُوژَن نَبِيَن کهي to false prophets, or: کُوژَن نَبِيَن کهي

The same is the case, when an adjective precedes a noun in the Vocative Plural, the adjective being then commonly put in the Vocative Singular, as:

اي سِنْدِهِيَا مَارَهِيَا ۽ Sindhī men! instead of: اي سِنْدِهِي مَارَهِيَا

But it does not fall under this head, when an adjective or participle is referred to a preceding substantive followed by the postposition کهي khē; for in this case there exists no grammatical connexion between the adjective and substantive, but the adjective is used absolutely as:

اُنْهَن بِنْهِي بَهَائِنِ كَهِي سَبْنَدَر مِين جَار وَجَهَنْدُو دِتهَانِئِن

He saw those two brothers throwing their net into the sea. Matth. IV, 18.

دُونْگَرَن كَهِي اُونْچُو بَهَائِنِ

I thought the hills high.

As to the case it may be observed, that adjectives, which end in *ī* and *ū* may remain unflected, when immediately followed by a substantive in the Formative, as:

مَ كَج پَنْدَهَرُو وَيَرُو مَارْهِنِ سَاتَه مِين

Do not make a journey in the caravan of vindictive men!

بِنْهِي كَهِي بَهُون پَرِن وَيْچَارَن وَرُوَه

To both the helpless there was in many ways pleasant conversation. Maj. 198.

An adjective, following a substantive, may be put in the Ablative case, whereas the preceding substantive is only put in the Formative, as:

جُو دِيَه دَاذَانَان آئِيُو دِنِمْ تَنَهِن طَعْنُو

He who has come from the grand-father's country, has given me a reproach. Sh. Um. Mār. II, 2.

When an adjective precedes or follows a noun in the contracted form of the Formative Plural, it assumes the same form, as:

بُجَهَرِيَن مَارْهِيَن كَهِي چَهْڌِي هَلْ

Wicked men forsake.

كَهْزِيَان كَهْنِيَن¹ بَهْتِيَن سَنْدِي بَاجَه بِنِ

I seek in many ways the mercy of others. Sh. Jam. Kal. V, Epil. I.

1) كَهْنِيَن is contracted instead of كَهْنِيَن.

گاندین ٿاندين ٻاٻرين ڀڄان مَرُ پيئي

By the burning coals of the thorn and babul tree I am indeed roasted! Sh. Jam. Kal. III, 3.

Adjectives precede, as a rule, their substantives, as:

ماڙهون پنهن جي ننڍهي اکھ سان جگتر تهو ٿسي

Man sees with his small eye the world.

ڇنگو سرهو سگندو ٻورُ منجهس پئو آهي

Good, fragrant, sweet-smelling food was contained therein.

An adjective may also follow its substantive, especially when the adjective contains more syllables than its substantive, as:

تارا منڌه جي ڏينھ ڪهان انجا تائين پنهن جن سنڌهن

ٿههين ڪهان پهري نه ڪري پوري پهري مين آهن.

The stars from the day of beginning are, without having deviated from their fixed intervals, in full turning.

Two and more adjectives very frequently follow their substantive as:

دوس مٿها ديدار عالم سبه آباد ڪرين

O sweet and charming friend, make the whole earth blooming! Sh. Sār. IV, 12.

خدا جانور ڏاهي اهڙا بهيد پنهن جي ڪلام منجه

وچوربا آهن

By the knowing and wise God such secrets have been explained in his word.

To adjectives, as well as to substantives, very frequently an emphatic *ī* accedes in all cases, signifying 'very', 'quite', 'truly', without altering in any way the termination of the adjective (the feminine Singular of adjectives ending in *ō* alone being excepted; see §. 20, 2), as: *اوچتوئي* *ōčitōī*, quite accidental; *غريبئي* *yarībeī* (Sing. fem.) very humble.

اَکِثِنِي پَندهَ جو سَاتهي کَر سَائِبَاهُ

O companion, make preparation of the very instant journey! Golden Alph. I, 1.

§. 20.

Formation of gender.

With reference to the derivation of the feminine from masculine nouns the general rules, which have been laid down in Chapter VII, §. 14, are equally applicable to adjectives. Some minor points, in which adjectives differ in this respect from substantives of the same termination, will be noticed under the following heads.

1) Adjectives ending in 'u'.

These change the masc. termination 'u' either to 'e' (i) or to 'a', as:

نِدھَرُ *nidharu*, helpless, fem. *نِدھَرِ* *nidhare* or: *نِدھَرَا* *nidhara*.

اَدھَرِ نِدھَرِ اَبھَرِي اَسُونھِين اَنھِيَانِ

Forlorn, helpless, wretched, unacquainted I am! Sh. Ābiri VIII, 1.

Some adjectives of Sindhī origin, but more so those borrowed from the Arabic or Persian, remain without any change of gender, number and case, as: *سَرَسُ* *sarsu*,

plentiful (s.); گڏ gaḍu, mixed (s.); سهج sahiḡu, easy (s.);
 عبت ʔabaṣu, vain (a.); تام tamāmu, whole (a.); خوب
 xūbu, good (p.); دُرسُ dursu, right (corrupted from دُرسُت
 (p.)); مات mātu, done for (p.); پشيمان pašimānu, ashamed
 (p.); حيران hairānu, bewildered (a.); هلاک halāku, killed
 (a.); صاف sāfu, clean (a.); معلّم maʔlimu, known (cor-
 rupted from معلّم (a.)), etc. etc.

مَرَنان اڳي جي مُئا سي مَري تِهِنِ نہ مات

Those who have died before dying, they are not
 done for when dead. Sh. Maḡḡūrī IV, 7.

جو ويڃن جي واتِ دارو تِهِنِ دُرسُ ڪيا

By the medicine, which is in the mouth of the
 physicians, they have been made whole. Sh. Jam.
 Kal. II, 17.

وَوڙتو جن ورنِ سين پُونديون تِ پشيمان

Those who have looked about with men, will there
 be put to shame. Maḡ. 266.

2) Adjectives ending in ō (ō̃).

These change the masc. termination to ī (ī̃); as:
 کورو kūrō, false, fem. کوري kūrī; نئون nāō, new, fem.
 نائي nāī.

When an adjective or participle ends in yō (or iō),
 being preceded by a consonant, the y (i) is dropped be-
 fore the fem. termination ī, as: دکھيو ḡukhyō or: دکھيو
 ḡukhiō, pained, fem. دکھي ḡukhī; ڪيو kiō, done, fem.
 ڪي kī; but پيو piō, fallen (Part. perf. from پون) makes
 its feminine پي پي pēī, not pī. When yō however is
 preceded by a vowel, the feminine is formed regularly

in yī, as: چيو čayō, said (Part. perf. from چَوْنُ), fem. چِي چي čayī; ڪيو kayō, made (another form of the part. perf. of ڪَرْنُ), fem. ڪِي kayī; آيو āyō, come (part. perf. from اچُنُ), fem. آِي āyī; but the y may just as well be dropped in such like forms, as: čaī, kaī, āī etc.

When the emphatic ī accedes to the feminine Singular, then the masc. termination ō is changed to yāī in the Nominative, as: مُنُو munō, blunt, with the emphatic ī in the feminine: مُنِيَايِي munyāī; but the other cases of the feminine are quite regular, and hardly ever found with an emphatic ī.

پَسُو لَچَ لَطِيفَ چِي ڪِيڏِي ڪهي ڪهن

Look, says Latif, what credit (is given) to pieces of straw! Sh. Suh. VIII, 1.

جي پسي مُنُهَ مِهَارَ تَ سِڪهيَايِي سَجي تهي

If she sees the face of the buffalo-keeper, she becomes quickly well. Sh. Suh. Čhōt. 5.

3) Adjectives ending in ū (ũ).

These do not change their termination in the feminine, as: سَهُو sahū, masc. and fem., patient; ويڙهُو vērhū, masc. and fem., quarrelsome.

4) Adjectives ending in ā (ã).

These are comparatively few in number and admit of no change of gender, as: ڏَاڻَا ḍātā, masc. and fem., liberal; تَالَانِ tālā, masc. and fem., worried. The greater number of them is indeclinable, as: صَفَا safā, pure (a.); فنا fanā, extinct (a.); پَهَانِ phā, tired; جُڏَا judā, separate (p.).

5) Adjectives ending in ā.

They admit of no change of gender and are all indeclinable¹⁾, as: وَدِهِيڪَ vadhika, excessive; سُنَجَ suṇa, empty, barren; دَهَارَ dhāra, separate, or compounded: دَهَارُودَهَارَ dhārōdhāra; جَالَ jāla or جَارَ jāra, much; جَامَ jāma, much.

جِيٽِي سَبَهڪَنهن جِيٽِي سِين دَرَسَنُ دَهَارُودَهَارَ

(His i. e. God's) life is with the life of every one; but the aspect is quite different. Sh. Kal. I, 24.

سِرَ جُدا دَهَرُ دَهَارَ دَوِڪَ جَنهين جَا دِيڪَ مِين

Whose heads (are) asunder, the trunks separated, the limbs in the caldron. Sh. Kal. II, 24.

6) Adjectives ending in ī (ī̄).

These remain unchanged in the feminine, as: بَارِي bārī, carrying a burden, masc. and fem.; سَوَادِي sa-vādī, savoury, masc. and fem.; some are only used in the feminine.

7) Adjectives ending in e (i).

They do not differ in the feminine, like those ending in ī; as: چَوْرَسَ čaurase, masc. and fem., square. Most of them are indeclinable, chiefly those of foreign origin, e. g.: سُدِهَ sudhe, pure; دَدِهَ dadhe, wrong; مَكِهَ mukhe,

1) Stack exhibits in his Sindhi Grammar the paradigma سَكِهَرُ sakhara and inflects it in the Formative Plural; but in his Dictionary he gives سَكِهَرُ sakharu, which is the proper termination. I have never met with an adjective ending in 'a', inflected in any way, for the cardinal numbers پَنجَ panja five etc. can hardly be classed under this head.

supreme; خوش *xuše* (p.), pleasant (generally pronounced short and partly also written خش); شاد *šāde* (p.), joyful; برآبر *barābare* (p.), abreast, right; بجاء *baǰāe* (p.), performed.

The feminine affixes *nī*, *ne*, *ānī* (*yānī*), *āine* (*yāine*) are occasionally used with adjectives ending in *u*, *ō*, *ū*, *ī*, if some inherent quality, habit or occupation of living beings is to be marked out (the details see Chapter VII, §. 14), as: غریب غریبین چھوگر *yarī-*

biṇe čhōkare, a girl (habitually) humble; سادھنی رن *sādhunī rana*, a (thoroughly) virtuous widow; هوڈیانی ڈاچی *hōḍiyānī ḍāčī*, an obstinate (female) camel.

We subjoin here a survey of the inflexion of adjectives.

1) Adjectives ending in 'u'.

SINGULAR.

Masculine.

Feminine.

Nom.	اچیتُ <i>ačētu</i> , thoughtless.	اچیتَ <i>ačēta</i> ; اچیتِ <i>ačēte</i> .
Format.	اچیتَ <i>ačēta</i> .	اچیتَ <i>ačēta</i> ; اچیتِ <i>ačēte</i> .
Vocat.	اچیتَ <i>ačēta</i> .	اچیتَ <i>ačēta</i> ; اچیتِ <i>ačēte</i> .

PLURAL.

Nom.	اچیتَ <i>ačēta</i> .	اچیتُون; <i>ačētū</i> ;	اچیتِیُون <i>acētiū</i> .
Format.	اچیتِیَن <i>ačētē</i> , etc.	اچیتُن <i>ačētune</i> ; etc.	اچیتِن <i>ačētine</i> . etc.
Vocat.	اچیتو <i>ačētō</i> .	اچیتُون <i>ačētū</i> ;	اچیتِیُون <i>ačētiū</i> .

2) Adjectives ending in ō.

SINGULAR.

*Masculine.**Feminine.*

Nom. رُكْهُو rukhō, dry. رُكْهِي rukhī.

Format. رُكْهِي rukhē. رُكْهِي rukhia.

Vocat. رُكْهَا rukhā. رُكْهِي rukhī.

PLURAL.

Nom. رُكْهَا rukhā. رُكْهِيُون rukhiyū (rukhiū).

Format. { رُكْهِيَن rukhē etc. رُكْهِيَن rukhine etc.
رُكْهَان rukhane.

Vocat. رُكْهَا rukhā; رُكْهُو rukhō.
rukha-u; رُكْهِيُون rukhiyū.

SINGULAR.

Nom. أَكْثُون agiō, prior. أَكْثِي agī.

Format. أَكْثِيَن agiē. أَكْثِي agīa.

Vocat. أَكْثَان agiā. أَكْثِي agī.

PLURAL.

Nom. أَكْثَان agiā. أَكْثِيُون agiyū (agiū).

Format. { أَكْثِيَن agiē etc. أَكْثِيَن agine etc.
أَكْثِيَن agiane.

Vocat. أَكْثَان agiā; أَكْثِيُون agiyū (agiū).

أَكْثِي agīau;

أَكْثُو agiō.

3) Adjectives ending in ū.

SINGULAR.

	<i>Masculine.</i>	<i>Feminine.</i>
Nom.	سَهُو sahū, patient.	سَهُو sahū.
Format.	سَهُو sahua.	سَهُو sahua.
Vocat.	سَهُو sahū.	سَهُو sahū.

PLURAL.

Nom.	سَهُو sahū.	سَهُو sahū.
Format.	سَهُيْنِ sahuē etc.	سَهُيْنِ sahuē etc.
	سَهُيْنِ sahuane.	سَهُيْنِ sahuane.
	سَهُنِ sahune.	سَهُنِ sahune.
Vocat.	سَهُوْ sahuō.	سَهُوْ sahuō.
	سَهُاْ sahuā.	سَهُاْ sahuā.

4) Adjectives ending in ā.

SINGULAR.

Nom.	دَاتَا dātā, liberal.	دَاتَا dātā.
Format.	دَاتَا dātā.	دَاتَا dātā.
Vocat.	دَاتَا dātā.	دَاتَا dātā.

PLURAL.

Nom.	دَاتَا dātā.	دَاتَاوْنِ dātāũ.
Format.	دَاتَاوْنِ dātāune.	دَاتَاوْنِ dātāune.
Vocat.	دَاتَاوْ dātāō.	دَاتَاوْ dātāũ.

5) Adjectives ending in ī.

SINGULAR.

*Masculine.**Feminine.*

Nom.	دُکھِی dūkhī, afflicted.	دُکھِی dūkhī.
Format.	دُکھِی dūkhia.	دُکھِی dūkhia.
Vocat.	دُکھِی dūkhī.	دُکھِی dūkhī.

PLURAL.

Nom.	دُکھِی dūkhī.	دُکھِی dūkhiyū (dūkhiū).
Format.	دُکھِی dūkhiē etc.	دُکھِی dūkhiē etc.
	دُکھِی dūkhine etc.	دُکھِی dūkhine etc.
Vocat.	دُکھِی dūkhiā.	دُکھِی dūkhiyū.
	دُکھِی dūkhiō.	

6) Adjectives ending in e (i).

SINGULAR.

Nom.	هڪٽه hikamuṭhe, unanimous.	هڪٽه hikamuṭhe.
Format.	هڪٽه hikamuṭhe.	هڪٽه hikamuṭhe.
Vocat.	هڪٽه hikamuṭhe.	هڪٽه hikamuṭhe.

PLURAL.

Nom.	هڪٽه hikamuṭhe.	هڪٽه hikamuṭhiū.
Format.	هڪٽه hikamuṭhiē etc.	هڪٽه hikamuṭhiē etc.
	هڪٽه hikamuṭhine etc.	هڪٽه hikamuṭhine etc.
Vocat.	هڪٽه hikamuṭhiō.	هڪٽه hikamuṭhiū.

§. 21.

Comparison of adjectives.

The Sindhī, as well as the cognate idioms, has lost the power to form a Comparative and Superlative degree after the manner of the Sanskrit (and Persian) by means of adjective affixes, and it is very remarkable, that the Semitic way of making up for the degrees of comparison has been adopted. In order to express the idea of the Comparative, the object or objects, with which another is to be compared, is put in the Ablative, or, which is the same, the postpositions کھان khā, کھون khō, کھون khū, مان mā, منجھان manjhā and similar ones (see the Postpositions) are employed, the adjective itself remaining in the Positive. In order to express the idea of the Superlative, the pronominal adjective all is placed before the Ablative. By the Ablative the difference or distance, which exists between the objects compared, is pointed out.

مِٹھائیّان مِٹھو کھنو کڑو فاهِ کلامُ

Much sweeter than sweetness, (and) not bitter is the word. Sh. Kal. III, 10.

سَو سِسنِئان اِکِرُو سَندو دوسان دَمُ

More valuable than a hundred heads is the breath of the friend (Plur.). Sh. Kal. II, 30.

ساهِ رَگنئون اوڌڙو واحد جو وصالُ

Nearer than the breath and the veins is the union of the one (God). Maj. 5.

پياري پربهن کھون گري جا تو منجي جو

The wife, whom thou hast respected, having loved her more than thy Lord (Plur.). Mēnghō 8.

جي بهانئين تہ پرني مزان تہ ڏوهينون مڻ بهاني

If thou likest to meet (thy) friend, then esteem virtue more than vices. Sh. Jam. Kal. VIII, 22.

جيڪو ڪو هنن حڪمن مون هڪڙي سبھ ڪهان ننڌهي ڪهي

بهنجي ۽ ماڙهن ڪهي ائين سيڪهاري سو آسمان جي پاتشاھي

مين سبھ ڪهان ننڌهو ڇڏيو

Whosoever break one of these least commandments and teach the people thus, he will be called the least in the kingdom of heaven. Matth. V, 19.

Chapter X.

Numeral adjectives.

§. 22.

The Sindhī possesses a great variety of numeral adjectives.

I. The CARDINAL NUMBERS are:

۱ هڪ hiku; هڪُ hēku; ايڪُ ēku; هڪڙو hikirō; هڪڙو hēkirō, one.

۲ ٻہ ba, two.

۳ ٽري trē, three.

۴ چار čare, four.

۵ پنج panja, five.

۶ چھ čha, or: چھہ čaha, six.

۷ ست sata, seven.

۸ اٺ aṭha, eight.

۹ نون nāvā, nine.

- ۱۰ دَہا dāha, ten.
 ۱۱ یَارَہَنَ yārahā; اِکَارَہَنَ ikārahā; کَارَہَنَ kārahā, eleven. .
 ۱۲ بَارَہَنَ bārahā, twelve.
 ۱۳ تِیرَہَنَ tērahā, thirteen.
 ۱۴ چَوْدَہَنَ čōdahā, fourteen.
 ۱۵ پَندرَہَنَ pandrahā; پَندہَرانَ pandhrā, fifteen.
 ۱۶ سَوَرَہَنَ sōrahā, sixteen.
 ۱۷ سَترَہَنَ satrahā, seventeen.
 ۱۸ اَرَہَنَ arāhā, eighteen.
 ۱۹ اُنِیہَ unīha, اُنِوِیہَ univīha, nineteen.
 ۲۰ وِیہَ vīha, twenty.

Annotation. The Sindhī numerals are all derived from the Sanskrit by the medium of the Prākrit. — Sansk. **एक**, one, Prāk. **एक्क**; in Sindhī a euphonic h has been preposed, as: hiku (= hikku). When commencing to count the Hindūs use to say instead of hiku: **بَرَکْهُ** barkhu, and the Musalmāns: **بَرَکْهَتَ** barkhata, invoking thereby a blessing. — Sansk. **द्वि**, two, Prāk. **दो**; in Sindhī the crude form dva has been assimilated to vva and thence to **بَ** ba (= bba). Besides **بَ** ba we meet also occasionally the form **دُون** dū, which has sprung from the Prākrit **दोणि**. — Sansk. **त्रि**, three, Sindhī **تِری** trē, whereas the Prāk. form **तिणिण** has given rise to the Hindūstānī **تین**. Sansk. **चतुर्**, four, Prāk. **चत्तारि**; in Sindhī the conjunct tt has again been elided = čāre. — Sansk. **पञ्चन्**, Prāk. **पञ्च**; in Sindhī (and Panjābī) the tenuis č has been changed into the media j (but in Hindūstānī and Marāṭhī again pānč). — Sansk. **षष्**, six; Prāk. **छ**, as in Sindhī. — Sansk. **सप्तन्**, seven, Prāk. **सत्त**; Sindhī: sata (= satta); Panjābī: satt; but in Hindūstānī and Marāṭhī: sāt, the conjunct tt being dissolved by lengthening the preceding vowel. — Sansk. **अष्टन्**, Prāk. **अट्ट**; Sindhī:

aṭha (= aṭṭha); Panjābī: aṭṭh; but Hindūst. and Marāṭhī: āṭh. Sansk. नवन्, nine, Prāk. नव; Sindhī: nāvā; Panjābī: nō; Hindūst.: nau; Marāṭhī: nava. — Sansk. दशन्, ten, Prāk. दस; Sindhī: dāha; Marāṭhī: dahā; Hindūstānī and Panjābī: das.

In Sanskrit the first nine numbers are prefixed to दशन्, ten, to form the following nine numerals; but in Prākrit and consequently in Sindhī (as well as in the cognate dialects) they undergo already so great changes, that the way, in which they have been compounded, is at the first sight scarcely recognisable. The Prākrit form दस is in these compounds first changed to दह and thence to रह, as: Prākrit एआरह = Sansk. एकादशन् eleven; Sindhī: yārahā, with elision of k, or without elision of k: ikārahā or kārahā (initial 'i' being dropped). — Prāk. बारह = Sansk. द्वादशन्, twelve; Sindhī: bārahā. — Prākrit तेरह = Sansk. त्रयोदशन् thirteen; Sindhī: tērahā. — Prākrit चउहह = Sansk. चतुर्दशन्, fourteen; Sindhī: čōdahā. An exception forms the Sindhī: pandrahā or pandhrā, fifteen, the Prākrit form of which is पणणरह = Sansk. पञ्चदशन्, the conjunct nč, which in Prākrit has been assimilated to the cerebral ṇ, having been changed in Sindhī to nd before the liquida r. Prākrit सोलह(?) = Sansk. षोडशन् (Var. II, 23?), sixteen; Sindhī: sōrahā; Hindūstānī: sōlah. Prākrit सत्तरह(?) = Sansk. सप्तदशन्, seventeen; Sindhī: satrahā; Hindūstānī: satrah. — Prākrit अट्टरह = Sansk. अष्टादशन्, eighteen; Sindhī: aṭrahā, the Prākrit cerebral conjunct ṭṭh being changed in Sindhī to ṛ (see Introd. §. 7, 2) and assimilating the following dental r, by throwing out the long ā; Panjābī: aṭhārā; Hindūstānī: aṭhārah; Marāṭhī (with elision of medial ā): aṭharā. — Sansk. ऊनविंशति (Prākrit form unknown), one less than twenty (Latin: un-de-viginti); Sindhī: uṇīha or uṇivīha; the Sanskrit विंशति twenty, becomes in Prākrit वीसई; thence Sindhī: vīha; in compound numerals the v is generally elided, when preceded by a consonant, as: uṇīha or uṇivīha; Panjābī: unnī; Hindūstānī: unīs; Marāṭhī: ēkunīs.

۲۱ ایکہ ēkīha, twenty one.

۲۲ باویہ bāvīha, twenty two.

٢٣ ترېويه trēvīha, twenty three.

٢٤ چوويه čōvīha, twenty four.

٢٥ پنجويه panjvīha, twenty five, or: پنجيه panjīha.

٢٦ چهويه čhavīha, twenty six.

٢٧ ستاويه satāvīha, twenty seven.

٢٨ آتھاويه athāvīha, twenty eight.

٢٩ اٺتريه unatṛīha, twenty nine.

٣٠ تريه tṛīha, thirty.

Some of the units are lengthened in these compounds, as: بَا bā, سَتَا satā, آتھا athā, but apparently not after a fixed rule. — چَار čāre, four, is, when compounded with another numeral, contracted to čō, after a different process of assimilation, चतुर् being first dissolved into ča-ur, and thence into čō, by assimilating the semi-vowel r with the following v. The same is the case in Panjābī, Hindūstānī and Marāṭhī.

تريه tṛīha, thirty, is derived from the Prākṛit ती-सञ्ज्ञा, Sansk. चिंशत्, the Sanskrit termination शत् being changed in Prākṛit to सद and thence to सञ्ज्ञा or सा, and consequently in Sindhī to ha. — چَالِيه čālīha, forty, Sansk. चत्वारिंशत्, the conjunct tt in the Prākṛit form (very likely चत्तारिसा?) being elided in Sindhī and r changed to l, in Panjābī and Marāṭhī even to l, as: čālī, čālīs; Hindūstānī: čālīs. The remaining tens follow the common rules of assimilation, as: Sindhī پنجاھ panjāha, fifty, Sansk. पञ्चाशत्, Prāk. पण्णासा, the Sindhī keeping closer to the Sanskrit in this word, than the Prākṛit; Panjābī likewise: panjāh; Hindūstānī: pačās, but Marāṭhī: pannās. — ستھ sathe, sixty, Sansk.

षष्टि. — سَتر satare, seventy, makes an exception, final t (Sansk. सप्तति) having been changed to r; the same is the case in Panjābī (sattar), Hindūstānī (sattar) and in Marāṭhī (sattar). — اسی asī, eighty, Sansk. अशीति; Panjābī and Hindūstānī assī, but Marāṭhī aisī. — نَوي navē, ninety (in Lār also نوء nōe), Sansk. नवति; Panjābī likewise: navvē; Hindūstānī navē, but Marāṭhī navvad.

۳۱ اِیکَترِیہ ēkaṭrīha, thirty one.

۳۲ بَترِیہ baṭrīha, thirty two.

۳۳ تَریترِیہ trēṭrīha, thirty three.

۳۴ چَوَترِیہ čōṭrīha, thirty four.

۳۵ پَنجَترِیہ pañjaṭrīha, thirty five.

۳۶ چَہترِیہ čhaṭrīha, thirty six.

۳۷ سَترِیہ sataṭrīha, thirty seven.

۳۸ اَٹھترِیہ aṭhaṭrīha, thirty eight.

۳۹ اُنِیتالیہ unētālīha, thirty nine.

۴۰ چَالِیہ čālīha, forty.

When چَالِیہ is preceded by the units (amongst which must also be numbered un, one less), it is changed to تَالِیہ tālīha; but in this case the units require the conjunctive vowel ē, to facilitate the pronunciation. This change of č to t is not yet to be found in the older Prākrit, but seems to belong to a later period of the language. Lassen only mentions (§. 33, 4), that t is occasionally changed to ṭ and č, thence we may conclude, that vice versa č also was liable to be changed to t. The same is the case in the Panjābī (iktālī) and Hindūstānī (iktālīs), but not in Marāṭhī (ēkēčālīs).

- ۴۱ اِکِتَالِیْہَ ekētālīha, forty one.
 ۴۲ بَائِتَالِیْہَ bāētālīha, forty two.
 ۴۳ تَرِیتَالِیْہَ trētālīha, forty three.
 ۴۴ چَوُّتِیْتَالِیْہَ čōētālīha, forty four.
 ۴۵ پَنجِیتَالِیْہَ panjētālīha, forty five.
 ۴۶ چَہَائِتَالِیْہَ čhāētālīha, forty six.
 ۴۷ سَتِیتَالِیْہَ satētālīha, forty seven.
 ۴۸ اَتِہِیتَالِیْہَ aṭhētālīha, forty eight.
 ۴۹ اُنِوَنجَاہَ univanjāha, forty nine.
 ۵۰ پَنجَاہَ panjāha, fifty.

پَنجَاہَ panjāha (pronounced also: پَنجَاہُ panjāhu), when preceded by the units, is, for euphony's sake, changed to وَنَجَاہَ vanjāha the tenuis p being softened to the media b, and thence to v. The same change takes place in the kindred idioms.

- ۵۱ اِکَوَنجَاہَ ēkvanjāha, fifty one.
 ۵۲ بَاوَنجَاہَ bāvanjāha, fifty two.
 ۵۳ تَرِیوَنجَاہَ trēvanjāha, fifty four.
 ۵۴ چَوَوَنجَاہَ čōvanjāha, fifty three.
 ۵۵ پَنجَوَنجَاہَ panjvanjāha, fifty five.
 ۵۶ چَہَاوَنجَاہَ čhavanjāha, fifty six.
 ۵۷ سَتَوَنجَاہَ satvanjāha, fifty seven.
 ۵۸ اَتِہَوَنجَاہَ aṭhvanjāha, fifty eight.
 ۵۹ اُنَہَاتِہَ unahaṭhe, fifty nine.
 ۶۰ سَتِہَ saṭhe, sixty.

سَتِہَ saṭhe and سَتِرِ satare, when preceded by the

units, are changed, for euphony's sake, to haṭhe and hatare, initial (and now medial) s being softened to h. The same is the case in Panjābī, but in Hindūstānī and Marāṭhī the s of sāṭh is retained, whereas that of sattar is softened to h.

۶۱ اِکھتہ ekahaṭhe, sixty one.

۶۲ باھتہ bāhaṭhe, sixty two.

۶۳ تریھتہ trēhaṭhe, sixty three.

۶۴ چوھتہ cōhaṭhe, sixty four.

۶۵ پنچھتہ panjahaṭhe, sixty five.

۶۶ چھاھتہ čhāhaṭhe, sixty six.

۶۷ ستھتہ satahaṭhe, sixty seven.

۶۸ اٹھتہ aṭhaṭhe, sixty eight.

۶۹ اُنھتہ unahaṭhe, sixty nine.

۷۰ ستر satare, seventy.

۷۱ اِکھتہر ekahatare, seventy one.

۷۲ باھتہر bāhatare, seventy two.

۷۳ تریھتہر trēhatare, seventy three.

۷۴ چوھتہر cōhatare, seventy four.

۷۵ پنچھتہر panjahatare, seventy five.

۷۶ چھاھتہر čhāhatare, seventy six.

۷۷ ستھتہر satahatare, seventy seven.

۷۸ اٹھتہر aṭhahatare, seventy eight.

۷۹ اُناسی unāsī, seventy nine.

۸۰ آسی asī, eighty.

The units preceding آسی asī and نَوی navē, are joined to them by the conjunctive vowel ā; the same is the case in the cognate dialects.

- ۸۱ اِکَاسِی ēkāśī, eighty one.
 ۸۲ بَیَاسِی biāśī, eighty two.
 ۸۳ تِریَاسِی triāśī, eighty three.
 ۷۴ چَورَاسِی čōrāśī, eighty four.
 ۸۵ پَنجَاسِی panjāśī, eighty five.
 ۸۶ چَہَاسِی čhahāśī, eighty six.
 ۸۷ سَتَاسِی satāśī, eighty seven.
 ۸۸ اَتَہَاسِی aṭhāśī, eighty eight.
 ۸۹ اَنانَوِی unānavē, eighty nine.
 ۹۰ نَوِی navē, ninety.

- ۹۱ اِکَانَوِی ēkānavē, ninety one.
 ۹۲ بَیانَوِی biānavē, ninety two.
 ۹۳ تِریانَوِی triānavē, ninety three.
 ۹۴ چَورانَوِی čōrānavē, ninety four.
 ۹۵ پَنجانَوِی panjānavē, ninety five.
 ۹۶ چَہانَوِی čhahānavē, ninety six.
 ۹۷ سَتانَوِی satānavē, ninety seven.
 ۹۸ اَتَہانَوِی aṭhānavē, ninety eight.

- ۹۹ { نَوانَوِی navānavē,
 نَدَہانَوِی nadhānavē*),
 وَدَہانَوِی vadhānavē, } ninety nine.

- ۱۰۰ سَوِ sau, hundred.

*) We cannot offer a satisfactory explanation of these two curious forms. The corresponding Hindust. numeral is: ninānavē, the Panjābī narīnavē. We can understand, how the Panjābī nar (nan = nan = nar) could be changed in Sindhī to nad or nadh; but we cannot well perceive, that d or dh should have been exchanged for a dental d or

Annotation. [॑]सौ sau is derived from the Sansk. शत, Prāk. सत्त; Panjābī sau or sai; Hindūstānī likewise sau or sai; Marāṭhī (in compounds) šē; Gujārātī sō.

The numbers above one hundred are commonly formed as in English by placing the lesser number after hundred, as:

१०१ [॑]हिकु [॑]सौ [॑]हिकु hiku sau hiku, one hundred (and) one.

१०२ [॑]हिकु [॑]सौ [॑]बा hiku sau ba, „ „ „ two.

But there are two other ways of making up these numbers; the one is to place before sau the lesser number in an adjective form, as [॑]इको [॑]सौ ēkō sau, literally: one hundred having or possessing one; or to put after the numeral adjective the noun utar (originally an adjective) which is contracted with the termination of the preceding numeral into ōtar, as: [॑]इकोतर्सौ ēkōtarsau, one above one hundred. This utar (Sansk. उत्तर, adj., above) is used in a similar way in Marāṭhī.

१०१ [॑]इको [॑]सौ ēkō sau, or: [॑]इकोतर्सौ ēkōtarsau,
one hundred (and) one.

१०२ [॑]बिरो [॑]सौ birō sau, or: [॑]बिरोतर्सौ birōtarsau,
one hundred (and) two.

१०३ [॑]त्रिरो [॑]सौ triro sau, or: [॑]त्रिरोतर्सौ trirotarsau,
one hundred (and) three.

१०४ [॑]चोरो [॑]सौ čorō sau, or: [॑]चोरोतर्सौ čorōtarsau,
one hundred (and) four.

१०५ [॑]पञ्जो [॑]सौ panjō sau, or: [॑]पञ्जोतर्सौ panjōtarsau,
one hundred (and) five.

dh, which would be a surprising phenomenon in a modern Prākrit idiom. In regard to vadhānavē it would be necessary to assume a change of n to v, of which we could not adduce another instance.

- ۱۰۶ چَهۆ سَوُ čahō sau, or: چَهۆتَرَسَوُ čahōtarsau,
one hundred (and) six.
- ۱۰۷ سَتیَوُ satyō sau, or: سَتوتَرَسَوُ satōtarsau,
one hundred (and) seven.
- ۱۰۸ اَتھیَوُ aṭhyō sau, or: اَتھوتَرَسَوُ aṭhotarsau,
one hundred (and) eight.
- ۱۰۹ نَرَوُ narō sau, or: نَروتَرَسَوُ narōtarsau,
one hundred (and) nine.
- ۱۱۰ دَھَوُ dahō sau, or: دَھوتَرَسَوُ dahōtarsau,
one hundred (and) ten.
- ۱۱۱ یَارَھَوُ yārahō sau, or: یَارَھوتَرَسَوُ yārahōtarsau,
one hundred (and) eleven.
- ۱۱۲ بَارَھَوُ bārahō sau, or: بَارَھوتَرَسَوُ bārahōtarsau,
one hundred (and) twelve.
- ۱۱۳ تیرَھَوُ tērahō sau, or: تیرَھوتَرَسَوُ tērahōtarsau,
one hundred (and) thirteen.
- ۱۱۴ چَوَدَھَوُ čōdahō sau, or: چَوَدَھوتَرَسَوُ čōdahōtarsau,
one hundred (and) fourteen.
- ۱۱۵ پَنَدَرَھَوُ pandrahō sau, or: پَنَدَھوتَرَسَوُ pandhrō-
tarsau, one hundred (and) fifteen.
- ۱۱۶ سَوَرَھَوُ sōrahō sau, or: سَوَرَھوتَرَسَوُ sōrhōtarsau,
one hundred (and) sixteen.
- ۱۱۷ سَتَرَھَوُ satrahō sau, or: سَتَرَھوتَرَسَوُ satrahōtarsau,
one hundred (and) seventeen.
- ۱۱۸ اَرَھَوُ aṛahō sau, or: اَرَھوتَرَسَوُ aṛahōtarsau,
one hundred (and) eighteen.
- ۱۱۹ اَنیہَوُ unīhō sau, or: اَنیہوتَرَسَوُ unīhōtarsau,
one hundred (and) nineteen.
- ۱۲۰ ویہَوُ vīhō sau, or: ویہوتَرَسَوُ vīhōtarsau,
one hundred (and) twenty.

- ۱۲۱ اِکِیْهَو سَو ēkīhō sau , or: اِکِیْهَوْتَرَسَو ēkīhōtarsau ,
one hundred (and) twenty one.
- ۱۲۲ بَاوِیْهَو سَو bāvīhō sau , or: $\text{بَاوِیْهَوْتَرَسَو}$ bāvīhōtarsau ,
one hundred (and) twenty two.
etc. etc.
- ۱۳۰ تْرِیْهَو سَو trīhō sau , or: تْرِیْهَوْتَرَسَو trīhōtarsau ,
one hundred (and) thirty.
- ۱۴۰ چَالِیْهَو سَو čālīhō sau , or: $\text{چَالِیْهَوْتَرَسَو}$ čālīhōtarsau ,
one hundred (and) forty.
- ۱۴۱ $\text{اِکِیْتَالِیْهَو سَو}$ ēkētālīhō sau , or: $\text{اِکِیْتَالِیْهَوْتَرَسَو}$ ēkētālīhōtarsau ,
one hundred (and) forty one.
etc. etc.
- ۱۵۰ پَنْجَاهَو سَو pañjāhō sau , or: $\text{پَنْجَاهَوْتَرَسَو}$ pañjāhōtarsau ,
one hundred (and) fifty.
- ۱۶۰ سَٹْهَیْو سَو saṭhyō sau , or: سَٹْهَیْوْتَرَسَو saṭhyōtarsau ,
one hundred (and) sixty.
- ۱۷۰ سَٹْرِیْو سَو sataryō sau , or: سَٹْرِیْوْتَرَسَو sataryōtarsau ,
one hundred (and) seventy.
- ۱۸۰ اَسِیْو سَو asyō sau , or: اَسِیْوْتَرَسَو asyōtarsau ,
one hundred (and) eighty.
- ۱۹۰ $\left\{ \begin{array}{l} \text{نَوِیْو سَو} \text{ naviyō sau, or: } \text{نَوِیْوْتَرَسَو} \text{ naviyōtarsau,} \\ \text{نَوِیْو سَو} \text{ nōyō sau, or: } \text{نَوِیْوْتَرَسَو} \text{ nōyōtarsau,} \end{array} \right.$
one hundred (and) ninety.

When the numeral adjectives of the first series precede the Plural of سَو sau, they must agree with their substantive in number, as:

۲۰۱ اِکَا بَ سَو ēkā bā sava (or سَا or sā), literally:
two hundreds having or possessing one.

۲۰۲ بِرَا بَ سَو birā bā sava , two hundred and two.
etc. etc. etc.

These numerals are not used in the Formative, as they are only employed in counting. The numerals of the second series remain unaltered, according to their original signification.

The hundreds are regularly made up by the Plural of سَو, as:

۲۰۰ سَو (or سَا) ba sava (or sā) two hundred.

۳۰۰ تَرِي سَو trē sava, three hundred.

۴۰۰ چَارِ سَو čāre sava, four hundred.

۵۰۰ پَنجِ سَو panja sava, five hundred.

۶۰۰ چَہ سَو čha sava, six hundred.

۷۰۰ سَتِ سَو sata sava, seven hundred.

۸۰۰ اَتَہ سَو aṭha sava, eight hundred.

۹۰۰ نَنُونِ سَو nāvā sava, nine hundred.

۱۰۰۰ { سَہَسُ sahasu (= sahasu), } one thousand.
 { ہزارُ hazāru, }

۲۰۰۰ { سَہَسِ بَہ sahasa, } two thousand.
 { ہزارِ بَہ hazāra, }

۱۰۰۰۰ لَکھُ lakhu, one hundred thousand.

۲۰۰۰۰ لَکھِ بَہ ba lakha, two hundred thousand.

۱۰۰۰۰۰ دَہ لَکھُ dāha lakha, one million.

۱۰۰۰۰۰۰ { کِرَوڑِ kirōṛe, } ten millions (one hundred lakhs).
 { کورُ kōru, }

۲۰۰۰۰۰۰ { کِرَوڑِ بَہ ba kirōṛe, } twenty millions.
 { کورِ بَہ ba kōra, }

۱۰۰۰۰۰۰۰ اَرَبُ arbu, one thousand millions (one hundred karōrs).

۱۰۰۰۰۰۰۰۰ کَہَرَبُ kharbu, one hundred thousand millions (one hundred arbs).

..... نِيلُ nīlu, ten billions (one hundred kharbs).

..... پَدَمُ padamu, one thousand billions (one hundred nīls).

Annotation. سَهَسُ sahasu is derived from the Sansk. सहस्र, Prāk. सहस्स. It is a regular substantive and inflected accordingly. هَزَارُ hazāru (s. m.) is of Persian origin. — لَكْهُ lakhu, Sansk. लक्ष; Hindūst. lak (and lākh); Marāthī lākh; it is likewise treated as a substantive masc. — كِرَوْرُ kirōre (Sansk. कोटि) is not inflected, whereas كَوْرُ kōru is treated as a regular substantive. The following numerals, which belong more to the realm of fancy, are all substantives, as: أَرْبُ, Sansk. अर्बुद; كَهْرَبُ, Sansk. खर्व; نِيلُ, Sansk. ? پَدَمُ, Sansk. पद्म.

§. 23.

Inflexion of the cardinal numbers.

هِكُ hiku or هِكِرُو hikiṛō are regular adjectives and inflected according to their respective terminations (هِكُ m.; هِكَا fem. etc.); the other numerals have no change of gender, but are inflected in the Formative Plural, as:

بَ ba, two;	Format. Plural:	بَيْنَ bine.
ثَلَاثَ trē, three;	”	ثَلَاثِينَ trine.
أَرْبَعَةَ čāre, four;	”	أَرْبَعِينَ čaine.
خَمْسَةَ panja, five;	”	خَمْسِينَ panjane.
سِتَّةَ čha, six;	”	سِتَّةِينَ čhahane.
سَبْعَةَ saha, seven;	”	سَبْعِينَ satane.
أَثْنَتَيْ aṭha, eight;	”	أَثْنَتَيْنِ aṭhane.
تِسْعَةَ nāvā, nine;	”	تِسْعِينَ nāvane.
عَشَرَ dāha, ten;	”	عَشْرِينَ dāhane.

The following numerals, from eleven-eigheten, throw final Anusvāra off in the Formative Plural and drop the short a, preceding h, as;

يَارَهَنَ yārahā, eleven;	Format. Plur. يَارَهَنَ yārhone.
بَارَهَنَ bārahā, twelve;	” ” بَارَهَنَ bārhone.
تِيرَهَنَ tērahā, thirteen;	” ” تِيرَهَنَ tērhone.
چَوْدَهَنَ čōdahā, fourteen;	” ” چَوْدَهَنَ čōdhane.
پَنْدَرَهَنَ pandraha, } fifteen;	” ” پَنْدَهَرَنَ pandhrane.
پَنْدَهَرَانِ pandhrā,	
وِيَهَ vīha, twenty;	” ” وَيَهَنَ vīhane.

Those numerals, which end in ě (ĩ) and ē, are not capable of inflexion, as: سَتِّهَ saṭhe, sixty; سَتَرِ satare, seventy; نَوِي navē or نَوْدِ nōe, ninety; but اَسِي asī, eighty, makes the Format. Sing. اَسِي asia.

سَو sa-u, hundred; is inflected, as follows:

	SING.	PLUR.
Nom.	سَو sau;	سَو sava, or contracted سَا sā.
Format.	سَو sava;	سَوَن savane, سَان sāne, سَوِين savē,
		سَوِين saē.

The cardinal numbers, chiefly the decimal ones, are also used as collective numbers, and in this case they are inflected according to their respective terminations, e. g. تَرِي دَهُون trē dahū, three tens, Formative تَرِين دَهُون trine dahune; چَار سَتِّهُون čāre sāṭheū, four sixties; نَوِي navē forms the Plural نَوِيُون navēū, Format. نَوِيُون navēune. When used in a collective sense these numerals are mostly put in the Formative Plural

ending in ē, as: **وِیْهِن** vīhē, in scores; **سَوِیْن** savē, in hundreds, **سَهَسِیْن** sahásē, in thousands.

When a noun in the Formative Plural takes the termination ne or ē, the preceding numeral, like all other adjectives, must take the same too, or: **دَهَن وِیْرِن کَهِ** dēhēn vīrīn kahi to ten enemies, or: **دَهِن وِیْرِئِن کَهِ** dēhīn vīrīn kahi. **دَہ** and **تَری** do not admit of a Formative in ē, but make it ī, as: **بِیْن** bī, **تَریْن** trī; of **چَار** there is a Formative as well in ī as in ē; **چَئِن** čai or: **چَئِ** čaē; but the Formatives bī, trī, čai are also used with Formatives of nouns ending in ne.

The emphatic ī (hī) may also be affixed to the cardinal numbers to express completeness or intensity, as: **بَئِ** bai or: **بَئِی** bēī, all two = both, Formative Plural: **بِئِی** binhī or: **بِئِیْن** binhī; or: **بِئِیْن** binhine, **بِئِیْنِ** binhinī. **تَری** trī, all three, Formative Plural: **تِئِی** trinī or: **تِئِیْن** trinhī; or: **تِئِیْن** trinhine, **تِئِیْنِ** trinhinī. **چَارِی** čarai or: **چَارِی** čārēī, all four, Formative Plural: **چَئِی** čainī. **اَثَہِی** aṭhai, all eight, Formative Plural: **اَثَہِی** aṭhanī, etc.

The cardinal numbers, from two upwards generally require their substantive in the Plural; but they may also be constructed with the Singular, after the manner of the Persian. Sau, hazāru, sahāsu, lakhu etc., being properly substantives, are either constructed with the Genitive Plural of the following substantive, or they have the same coordinated in the Plural. The numerals preceding a substantive may either be inflected according to the termination of the substantive or they may remain

uninflected; when two or more numerals precede a substantive, the last only is inflected.

وَسَارِيجَ مَهْ وَيَنْ جَوْبَهَنَ بَهْ تَرِي ڏينھڙا

Do not forget the words; in youth there are two, three short days. Sh. Jam. Kal. V, Epil.

پين ٽرين ورهن جو خرچ ڪهني وڻجاء

Having taken provisions of two, three years, depart. Amulu Māniku, Stack's Gram. p. 147.

آتهئي پهر آئيري ڪهنو رڻي سين رنج

Being unwell she weeps much all the eight watches with grief. Maj. 562.

ڏهن ڀرين وچ مين آيو آهي انسان

انهي ڏهني ڀرين وچ مان جو ڪهتي جنڪ جوان

Man has come into the midst of ten enemies —

That young man, who wins the battle out of the midst of all these ten enemies etc. Sh. Barvō Sindhī, Čhōt. 18.

جنهن جي حڪم مين سته آسي ٻانهي آهي تن سته

آسي ئي ٻانهي ڪهي ڪليليون هتهن مين آهين

Under whose command are sixty, eighty bond-maids; those sixty, eighty bond-maids have pellet-bows in their hands. Amulu Māniku, p. 141.

انهي محل سفيده ڏيو وٽ سو پريون به ڇنڊيون هونديون

ته هو چوندو جي تون هن سو پرين ڪهي وهاري مون ڪهي

نچيو ته ڏيڪهارين

In that very palace one hundred Fairies also will dance near the Dēv Sufēdu. Then he will say: if thou

causest these hundred Fairies to sit down and showest me a dancing etc. Amulu Māniku, p. 144.

جِيَرِي تَنِهِن جَوَان جِي نَنُون سَا نَنُون كَهَاءَ

In the body of that young man there are nine hundred and nine wounds. Sh. Kēḍ. VI, 7.

تَنِهِن سَان ڏَه سَا ڏَاتَارِن جَا چَرَهِيَا ڏُونڌِين تِكِهِين

With him ten hundred liberal persons mounted on swift boats. Aḵāib, v. 253.

سَوِين آهِن سَتِنَسَار مِين بِيَا بِيِي ڏَا تَا ڏَل

Hundreds and also other multitudes of generous persons are in the world. Sh. Sōr. II, 3.

مَرَض تَان مُون كِهِي تَهِيَا حَكِيمِن هَرَارَ

Thousands of physicians I have had for (my) disease. Sh. Ābirī I, Epil.

جِي هُونِي هَوَتَ هَرَارَ تَه بِي پَارِجِ كَو مَه پُنَهَنِي سَان

If thou hast thousands of sweathearts, even then compare none with Punhū. Sh. Maḥḍ. V, 2.

اِيڪَ قَصَرِ ڌَر لَكَه سَهَسِين گَنَسِ گِنڪِهِيُون

In one palace there are lakhs of doors, windows in thousands (belong) to it. Sh. Kal. I, 23.

جِيڏَان قَاتِلَ ڪُورَ اڪِهِيُون اوڏَانِهِين كَهَنِين

Where there are ten millions of killers, in that direction lift up thy eyes. Sh. Jam. Kal. IV, 4.

پَلَنگَ پَتَهَرَنِيُون پَالِڪِيُون نَنُون لَكَه نَانِي نِيَل

Of bedsteads, beddings, pālkis nine lakhs, nīls of hard cash. Sh. Sōr. II, 5.

§. 24.

II. ORDINAL NUMBERS.

پہریون	paharyō,	} the first.
پہریون	peheryō,	
پہروں	peherō,	
بثو	biō,	} the second.
بیجو	bijō,	
ترثو	triō,	} the third.
تریجو	trijō,	
چوتھون	čōthō,	the fourth.
پنجون	panjō,	the fifth.
چھون	čhahō,	the sixth.
ستون	satō,	the seventh.
اتھون	aṭhō,	the eighth.
نانٹون	nāō,	} the ninth.
نوون	navō,	
دھون	ḍahō,	the tenth.
یارھون	yārhō,	} the eleventh.
کارھون	kārhō,	
بارھون	bārhō,	the twelfth.
تیرھون	tērhō,	the thirteenth.
چوڈھون	čōḍhō,	the fourteenth.
پندرھون	pandrahō,	} the fifteenth.
پندرھون	pandhrō,	
سورھون	sōrhō,	the sixteenth.
سترھون	satrahō,	the seventeenth.

اَرْهَوْن	arhō,	the eighteenth.
اُونِيهَوْن	ūnīhō,	the nineteenth.
وِيهَوْن	vīhō,	the twentieth.
اِيَكِيهَوْن	ēkīhō,	the twenty first.
بَاوِيهَوْن	bāvīhō,	the twenty second.
etc.	etc.	
تَرِيهَوْن	trīhō,	the thirtieth.
چَالِيهَوْن	čālīhō,	the fortieth.
پَنجَاهَوْن	pañāhō,	the fiftieth.
سَٹِيهَوْن	sathyō,	the sixtieth.
سَٹَرِيَوْن	sataryō,	the seventieth.
اَسِيَوْن	asyō,	the eightieth.
نَوِيَوْن	naviyō,	} the ninetieth.
نَوِيَثَوْن	navēō,	
سَوِيَوْن	saviyō,	} the hundredth.
سَوَثَوْن	sau-ō,	
سَيَثَوْن	sai-ō,	

Of compound numbers only the last takes the form of the ordinal and is inflected, as:

هِيكُ سَوُ پَهَرِيَوْن hiku sau peheryō, the one hundred and first.

بَا سَوِيَوْن bā saviyō, the two hundredth.

بَا سَا بِيَوْن bā sā biō, the two hundred and second.

هَزَارَوْن	hazārō,	} the thousandth.
سَهَسَوْن	sahāsō,	

Annotation. The ordinals are regularly derived from the Prākṛit; پہريون peheryō, the first, though, has not followed the traces of the Prākṛit (= पठम), but taken its own course of assimilation; Sansk. प्रथम, thence: pahama; the m of pahama has been changed in a rather unusual way to l(r), pahala, pahara, thence the Sindhī: paharyō or peheryō. Hindūst. and Panjābī: pahilā, Marāṭhī likewise: pahilā. بيو biō, the second, points back to the Prākṛit वीअ (shortened from विदिअ), and the other form बिजो bījō, corresponds to the Prāk. दुइज्ज. تريو triō, the third, coincides with the Prākṛit तीअ, with this difference, that original r has been preserved in Sindhī. چوتھون čōthō, the fourth, Prākṛit चउट्; the original dental (th) has been preserved in Sindhī. The following ordinals are all regularly derived from the cardinals, by adding the affix ō corresponding to the Sansk. affix तम, which has in Sindhī been changed to ō by the elision of t (compare: Introd. §. 9). In Hindūstānī and Panjābī tama has been similarly changed to vā, in Marāṭhī to vā; the Gujārātī has preserved the affix mō, and the Bangālī even the whole affix tam.

§. 25.

Inflection of the ordinals.

The ordinals are regularly inflected as adjectives according to their respective terminations:

SINGULAR.

	<i>Masculine.</i>	<i>Feminine.</i>
Nom.	پهريون peheryō.	پهري peherī.
Format.	پهري peherē.	پهري peherīa.
Vocat.	پهريان peheryā.	پهري peherī.

PLURAL.

Nom.	پهريان peheryā.	پهريون peheryū.
Format.	پهري peheryē.	پهري peheryē (peheriē).

Format.	{	پَهْرِيَانِ peheryā.	{	پَهْرِيَانِ peheryā.
		پَهْرِيَانِ peheryane.		پَهْرِيَانِ peherine.
				پَهْرِيَانِ peheryune.
Vocat.	{	پَهْرِيَانِ peheryā.	{	پَهْرِيُونِ peheryū.
		پَهْرِيُونِ peheryō.		
		پَهْرِيُونِ peheryau.		

پَهْرِيُونِ وِپَرِي پَانْهَن جُو آه نَحْسُ نَحْسُ نَادَانُ

His first own enemy is the unlucky, wretched, ignorant man. Sh. Barvō Sindhī, Chōt. 18.

کُوپَا کِلِي کُوڌِيَا سَاهُو سِلِي دَارَ

هَكَرَا بهَاثَرِ بَا بهَاثَرِيَا ثَرِيَا جَانِي يَارَ

In the fort of Kūfā are happy the heroes clad in armour,

The first are the brothers, the second the nephews, the third the beloved friends. Sh. Kēd. III, 2.

اِيکُوِيهِنِي مَاهِ عَاشِقِ کِهِي وِثُو وِسِرِي پَانُ

خَفِي تَهْتُو مَحْبُوبَ سِينِ بَاوِيهِنِي مَاهِ نُجْهَانُ

On the twenty first (date) self was forgotten to (= by) the lover;

Consciousness became hidden with the beloved on the twenty second. Maj. 518, 519.

گَارِهِيَنِ ڌِينِهَ کَرَمُ وِرِثُو وِپَرَاکِنِ جُو

On the eleventh day the kindness of the Bērāgīs returned. Sh. Rāmāk. II, 11.

The date of the year is not expressed by the ordinals, but by the cardinals:

مَاهَ مُبَارَكِ رَمَازَانَ جِي سَتَاوِيهِنِي سَارِي
 قَدَرِ رَاتِ قِصَو پُنُو ڏِينِه اَنگاري
 اِڪَارَهَن سَا چَهَتَرِيه هِجَرَتَ هُو سَنُ
 عَارِفَن جِي عِشَقِ جو فَاصلَ جوڙيُو فَنُ

On the twenty seventh of the blessed month of Ramazān, according to calculation,

In the night of power the story was completed, on a Tuesday.

It was the year of the Hijrat eleven hundred thirty six (= A. D. 1724, 8th June).

By Fāzil was composed the science of the love of the wise ones (i. e. Sūfīs). Maj. 829.

§. 26.

III. ARITHMETICAL FIGURES.

The arithmetical figures or names of the numbers are expressed by adjectives, which are formed by adding the adjective affix *ō* to the cardinal numbers; some few have also, in order to distinguish the arithmetical figures from the ordinals, the affix *kō*.

ایکو *ēkō*, هِڪُو *hikō*, containing the number 'one';
the number or figure 'one'.

ٻِڪُو *bikō*, the number 'two'.

ٽِرِڪُو *trikō*, " " 'three'.

چَوَنڪُو *čaūkō*, " " 'four'.

پَنجُو *pañjō*, " " 'five'.

چَهڪُو *čhakō*, " " 'six'.

سَتُو *satō*, " " 'seven'.

اَٿھُو *athō*, " " 'eight'.

نَانْتُون	nāō,	the number	'nine'.
دَاهُو	dahō,	„ „	'ten'.
يَارْهُو	yār hō,	„ „	'eleven'.
بَارْهُو	bār hō,	„ „	'twelve'.
تِيرْهُو	tēr hō,	„ „	'thirteen'.
چَوْدْهُو	čōḍ hō,	„ „	'fourteen'.
پَنْدَرْهُو	pandrahō,	„ „	'fifteen'.
سَوْرْهُو	sōr hō,	„ „	'sixteen'.
سَترْهُو	satrahō,	„ „	'seventeen'.
اَرْهُو	ar hō,	„ „	'eighteen'.
اُونِيْهُو	ūnī hō,	„ „	'nineteen'.
ويْهُو	vī hō,	„ „	'twenty'.
ايْكيْهُو	ēkī hō,	„ „	'twenty one'.
etc.	etc.		
تِرِيْهُو	trī hō,	„ „	'thirty'.
چَالِيْهُو	čālī hō,	„ „	'forty'.
پَنْجَاهُو	panjā hō,	„ „	'fifty'.
سَتهِيْهُو	sathyō,	„ „	'sixty'.
سَترِيْهُو	sataryō,	„ „	'seventy'.
اَسِيْهُو	asyō,	„ „	'eighty'.
نَوِيْهُو	naviyō,	„ „	'ninety'.
سَوِيْهُو	saviyō,	„ „	'hundred'.

They are regularly inflected as adjectives ending in ō; هڪا ٻه two units; ٽي ڇوڪڙو تهو لکي after the number three comes the number four.

§. 27.

IV. COLLECTIVE NUMBERS.

We have noticed already (§. 22), that the cardinal numbers may also be employed as collective numbers; but the Sindhī possesses also a peculiar kind of numerals, which express an aggregate sum; these are:

دَہاکو	ḍahākō,	the sum of ten; about ten.
وہارو	vihārō,	the sum of twenty; about twenty.
ویہارو	vīhārō,	
تِریہارو	trihārō,	the sum of thirty; about thirty.
تریہارو	trīhārō,	
چالھیارو	čālhyārō,	the sum of forty; about forty.
پنجاہی	panjāhī,	the sum of fifty; about fifty.
پنجاہو	panjāhō,	
ساتھیکو	sāthikō,	the sum of sixty, about sixty.

They are properly adjectives, formed by the affixes *kō* (§. 10, 24) and *ārō*, as: دَہاکو ḍahākō, making ten; وہارو virārō, containing twenty. They may be constructed either as substantives with the noun in the Genitive, or as numeral adjectives, e. g.: دَہاکو چھوگرن جو ḍahākō cchhogrān jō ten boys, literally: a decade of boys, or: دَہاکو چھوگر ḍahākō cchhogrā about twenty.

To express more distinctly the indefiniteness of such a number, the adverb کھنُ khanu (literally: piece, portion, Sansk. खण्ड) is added to them as well as to the cardinal numbers; e. g. وہارو کھنُ vihārō khanu, about twenty.

پنج ہزار کھنُ مَرَس ہٹا

They were about five thousand men. Matth. 14, 21.

چَوْنِکُ čaūku, چَوْنِکِرِي čaūkirī, the sum of four, کَوْرِي kōrī, a score, are only used substantively, the latter generally in the Formative Plural کَوْرِيَن kōrē, in scores, as:

سَهْسِين شِکْرَانَا کَوْرِيَن بَهَالِ کَرِيمَ جَا

In thousands are the thanksgivings, in scores the favours of the kind one (i. e. God). Sh. Surāg I, Epil. 1.

سَيِکِرُو saikirō, a hundred, is only used when speaking of interest, expressing our “per cent”, as: بِ سَا رُوپِيَا پَنچِين رُوپِيَن سَيِکِرِي اُدھَارِيَم I borrowed two hundred rupees at five rupees by the hundred (i. e. at five per cent). The percentage may also be expressed by an adjective (a so-called Bahuvrīhi, cf. §. 12, II, 5), compounded of the respective amount and the adjective ōtirō, ‘having above’, as:

اِيکُوْتِرُو سَو one hundred having one above it, i. e. one per cent;

بِرُوْتِرُو سَو two per cent.

تِرُوْتِرُو سَو three per cent.
etc. etc.

Of the same kind are the compound adjectives, such as:

چَوَانُو (سَو) čauāno (sau), one hundred having four Annas, i. e. 4 Annas per cent; تِرِپَانِيُو (سَو) tripānyō (sau), one hundred having three quarters of a rupee, i. e. at three quarters of a rupee per cent, etc. When مِتي mitī (interest) is used, سَو is omitted, as: ڈِيْدَهَوْتِرِي مِتي, interest of one and a half.

§. 28.

V. PROPORTIONAL NUMBERS.

The numerals denoting 'fold', are:

هَيْكُونُو	hēkūnō,	} single.
هَيْكُوتُو	hēkūtō,	

بَيْنُو	bīnō,	} twofold.
بِتُو	bitō,	

تَرِينُو trīnō, threefold.

چُونُو	čaūnō,	} fourfold.
چُونُو	čannō,	

پَنْجُونُو panjūnō, fivefold.

چَهْهُونُو čhahūnō, sixfold.

سَتُونُو satūnō, sevenfold.

اَتْهُونُو aṭhūnō, eightfold.

نُونُو naūnō, ninefold.

دَاهُونُو ḍahūnō, tenfold.

يَارْهُونُو yārḥūnō, elevenfold.

بَارْهُونُو bārḥūnō, twelvefold.

تِيرْهُونُو tērḥūnō, thirteenfold.

چَوْدْهُونُو čōḍhūnō, fourteenfold.

پَنْدْهَرُونُو pandhrūnō, fifteenfold.

سَوْرْهُونُو sōrhūnō, sixteenfold.

سَتْرْهُونُو satrahūnō, seventeenfold.

اَزْهُونُو arḥūnō, eighteenfold.

اُونِيْهُونُو ūnīhūnō, nineteenfold.

وِيْهُونُو vīhūnō, twentyfold.

ايڪيهونو ēkīhūnō, twenty-onefold.

تريهونو trīhūnō, fortyfold.

چاليهونو čālīhūnō, fortyfold.

پنجاهونو panjāhūnō, fiftyfold.

ستيهونو sathyūnō, sixtyfold.

ستريونو sataryūnō, seventyfold.

اسيونو asyūnō, eightyfold.

نويسونو navēūnō, ninetyfold.

سونو saūnō, hundredfold.

In the same way the affix ūnō (cf. §. 10, 28) is added to the fractional numbers, as:

ادھونو adhūnō, one half-fold.

سوائونو savāūnō, one (or a certain sum) and a quarter-fold.

ديدهونو dēdhūnō, one and a half-fold.

ادھائونو adhāūnō, two and a half-fold.

جڏهين آندو تڏهين پان ڪهان پينو دوزخ جو بار

تھا گريوس

When he has been brought over by you, then you make him twofold more a child of hell, than yourselves. Matth. 23, 15.

پا ٻج چنڪي دهرتي تي پا سي پهريا ڪي سونو ڪي

ستيهونا ڪي تريهونا

Other seeds fill upon good land; these brought forth fruit, some hundredfold, some sixtyfold, some thirtyfold. Matth. 13, 8.

§. 29.

VI. REDUPLICATIVE NUMBERS.

The numeral adverbs, denoting reduplication, are.

هڪارَ	hēkāra,	}	once.
هڪرَ	hēkara,		
ٻھارَ	bihāra,	}	twice.
ٻھرَ	bihara,		
ٽرھارَ	trihāra,	}	thrice.
ٽرھرَ	trihara,		
چوھارَ	čōhāra,	}	four times.
چوھرَ	čōhara,		

The further reduplicatives are commonly made up by the cardinals with the nouns وارو vārō, بهيرو or لنکو (linō).

Annotation. The affix هارَ, or shortened هَر, has taken its origin from the Sansk. वार, Hindūstānī: bārah, Panjābī: vārī; in Sindhī v has been elided and euphonic h inserted.

§. 30.

VII. FRACTIONAL NUMBERS.

The fractional numbers are of two kinds; they are either substantives or adjectives;

a) substantives are:

چوٿھ	čōthe,	}	a quarter.
چوٿھائي	čōthāi,		
چوٿھو	čōthō,		

پاء pāu, a quarter; Plur. پاو pāva or پا pā.

تِرہائی trihāī, a third.

آدھ adhu, a half.

سَوائی savāī, one and a quarter; a quarter more
(than the whole).

سَادھ sādhu, one half more (than the specified sum).

دِیڈھ dēdhe, one and a half.

b) adjectives are:

پونو paunō, } one quarter less (than the whole).
منو munō, }

آدھ adhu, } half.
آدھو adhō, }

سَو savā, one quarter more (than the whole).

سَادھ sādha, one half more (than the whole).

دِیڈھ dēdhu, one and a half.

آدھائی adhāī, two and a half.

Annotation. چوتھو, چوتھائی, چوتھ is derived from the Sansk. चतुर्थांश, Hindūstānī cauth, cauthāī; in the same way

تِرہائی is derived from the Sansk. तृतीयांश, Hindūstānī tihāī.

پاء corresponds to the Sansk. पाद, Hindūstānī pāō; the adjective پونو has sprung from the Sansk. adj. पादोन, Hindūst.

paunā, Marāṭhī pāūn; the origin of منو is doubtful. آدھ is substantive and adjective at the same time, Sansk. अर्ध, Hin-

dūst. ādhā. سَوائی and the adjective سَو are derived from the Sansk. सपाद, having a quarter, Hindūst. and Marāṭhī: savā;

سَادھ and the adjective سَادھَا (Plur. m.) from the Sansk. adjective सार्ध, having a half, with a half, Hindūstānī (Instrum.)

sārḥē. **ثِيْدَه** and the adjective **ثِيْدَه** are apparently derived from an unusual Sansk. compound **चि + अर्ध**, having three halves, Hindūst. dēḥ, Panjābī dēḥ, Marāṭhī dīd. **اَدَهَائِي** has drawn its origin from the Sansk. **अर्धाय**, Hindūst. arḥāī, Panjābī dhāī, Marāṭhī adīts.

In reference to the use of these fractional numbers it is to be observed, that **مُنُو** is generally used with units, and **پُونُو** with two, three etc., as: **مُنُو رُوپِيُو**, a rupee wanting a quarter = three quarters of a rupee; **پُونَا بَه رُوپِيَا** two rupees wanting a quarter = one rupee and three quarters; **پُونُو سَو** one hundred wanting a quarter = 75. **سَوَا** one quarter more, as: **سَوَا سِير** one sēr and a quarter; **سَوَا تَرِي سِير** three sērs and a quarter.

سَوَا is not inflected in the Singular, nor in the Nominative Plural, but it has a Formative Plural masc., viz.: **سَوَائِي** savāine, **سَوَايَانِي** savāyanē or: **سَوَائِي** savāē, and fem. **سَوَائِي** savāine or: **سَوَايُونِي** savāyune; but generally it is not inflected at all, e.g.: **سَوَائِي چَٹِي مَنِي سِين** with four maunds and a quarter or: **سَوَا چَٹِي مَنِي سِين**. **سَوَا** may also precede **سَو**, **هَزَار** etc., as: **سَوَا سَو** one hundred and a quarter = 125; **سَوَا هَزَار** one thousand and a quarter = 1250.

اَدُه adhu, half, is a common adjective and used accordingly.

سَادَهَا sādḥā, adding one half, is only used with nouns of number subsequent to 'two', and therefore ever found in the Plural; its fem. is **سَادَهِيُون** sādhiyū.

تَدِهِن سَاذَهَا نَنُون سِير سِنْدَر تَرَاژِي تَوْرِي

Then she weighs with a balance nine sērs and a half of read lead. Maj. 320.

دِدَه dēdhu, one and a half, is only used in the Singular and not compounded with other numbers, as:

دِدَه أَنُو one Anna and a half; دِدَه رَتِي one ratī and a half.

اَدَهَائِي adhāī, two and a half, is only used in the Plural, without distinction of gender in the Nominative;

in the Formative Plural it makes for the Masc. اَدَهَائِيْن

adhāine, اَدَهَائِيْن adhāyane or: اَدَهَائِيْء adhāiē, and for

the fem. اَدَهَائِيْن adhāine, اَدَهَائِيْن adhāyune, اَدَهَائِيْء

adhāiē; اَدَهَائِي تَوِيُون two yards and a half; اَدَهَائِي كَمَج

two Tōis and a half; Formative: اَدَهَائِيْن كَجَن

etc.

From these fractional numbers another kind of adjectives has been derived, implying "consisting of, computed at such a rate, standing in such a relation", as:

پَانِيُو pānyō or پَانِيَكُ pānyaku, only used in the

compound: تَرِي پَانِيُو or: تَرِي پَانِيَكُ, computed at

at three quarters of a rupee.

پَاو pāo, compounded with cardinal numbers, as:

تَرِي پَاو, consisting of three quarters.

سَوَايُو savāyō, computed at $1\frac{1}{4}$.

دِدَه دِهَو dēdhō, consisting of $1\frac{1}{2}$.

دِدَه دِهَو دِهَو dēdhuō, standing in the $1\frac{1}{2}$ place.

اَدَهَائِيُو adhāyō, consisting of $2\frac{1}{2}$.

اَدَهَائِيُو adhāō, standing in the $2\frac{1}{2}$ place.

These are used as common adjectives and inflected and constructed accordingly.

The other fractional numbers may be made up by compositions, as:

$$\begin{aligned} \text{آدھ پاؤ} \text{ adhu pāu} &= \frac{1}{8}. \\ \text{دھڻ پاؤ} \text{ dēḍhu pāu} &= \frac{3}{8}. \\ \text{ٻه ٽريهائي} \text{ ba trihāi} &= \frac{2}{3}. \\ \text{پونا ٻه} \text{ paunā ba} &= 1\frac{3}{4}. \\ \text{etc. etc. etc.} \end{aligned}$$

Fractions with special application are:

$$\begin{aligned} \left. \begin{array}{l} \text{پارپو} \text{ pārupō}, \\ \text{پائلي} \text{ paili}, \\ \text{پائنه} \text{ pāine}, \end{array} \right\} & \text{a quarter of a rupee.} \\ \text{پاڙي} \text{ pāirī}, & \text{the quarter of a گج (yard).} \\ \text{لاري} \text{ lārī}, & \text{one third of a rupee.} \\ \left. \begin{array}{l} \text{آدھيلي} \text{ adhēli}, \\ \text{آدھيو} \text{ adhiō}, \end{array} \right\} & \text{half a rupee piece.} \\ \text{آدھيري} \text{ adhirī}, & \text{half a gaḷ, or half a داميري (ڈميري).} \end{aligned}$$

Chapter XI.

Pronouns.

§. 31.

The personal pronoun is in Sindhī of two kinds: it is either used as an absolute pronoun or as a suffix, acceding to nouns, adverbs or verbs.

I. PERSONAL PRONOUNS.

The Sindhī has a personal pronoun only for the first and second person Singular and Plural, the third person is made up by means of demonstrative pronouns. A remnant of the old (now lost) personal pronoun of the third person has been preserved in the pronominal suffix of the third person, as we shall see hereafter.

1) The personal pronoun of the first person.

There are two forms in common use for the first person Singular, **آئون** āũ, and shortened **آن** ā; besides these **مان** mā or **مون** mū are also dialectically used in Sirō.

The great deterioration of the language is strikingly illustrated by the present forms of the absolute pronouns. The Prākṛit form is **अहं** or **अहञ्** (Sansk. **अहं**); but in the corrupted Apabhraṃśa dialect, the mother of the modern Sindhī, we meet already the form **हउं**, from **हमु** (by elision of **म**), from which the Sindhī āũ has drawn its origin (Lassen, §. 183); the other form ā has been simply contracted from **अहं**. The two other forms mā and mū are originally the Accusative, Sanskrit **मां** (Prākṛit shortened **मं**), and are still used as the Formative Singular.

The Genitive **مُنهن** mūhū or **مُنهن** mūhē, with the adjective affix **جو** jō, is to be referred to the Prākṛit Genitive **मह** (Sansk. **मम**), Apabhraṃśa **महु** (Lassen §. 183), the vowels being nasalized in Sindhī.

The Nominative Plural is **آسین** asī, Prākṛit **अम्हे** (Sansk. root **अस्म**); in Sindhī m has been elided and final ē changed to ī (= ī); the Formative **آسان** asā

corresponds to the Prākṛit Genitive Plural **अम्हाण** (Sansk. **अस्माकं**).

Annotation. In the cognate dialects the Accusative has similarly been used for the Nominative; Marāṭhī **mī** (inferior Prākṛit dialect **मई**, Lassen §. 183, 2), Formative **ma** (Prākṛit Genitive **मह**); Hindūstānī **maī**, Formative **mujhē** or **mujh** (Prākṛit Genitive **मज्ज**); Panjābī: **maī**, Formative **maī**; but Gujārātī: **hū**, Formative **ma**. In the Plural the Marāṭhī has in the Nominative **āhmī**, in the Formative **āhmā**; the Hindūstānī **ham**, Formative **ham** or **hamō**; the Panjābī **asē**, Formative **asā**; the Gujārātī **hamē** or **hamō**, Formative **ham** or **hamō**.

Inflection of the first personal pronoun.

آئون **āũ** or **آن** **ā**, I.

SINGULAR.

Nom. **آئون** **āũ**, **آن** **ā**; **مان** **mā**, **مون** **mũ**;

Format. } **مون** **mũ**, **مان** **mā**; **آن** **ā**.
Instrum. }

Genit. **مون جو** **mũhũ jō**; **مونھن جو** **mũhē jō**; **مان جو** **mā jō**; **آن جو** **ā jō**.

Dative. } **مون کھي** **mũ khē**; **مان کھي** **mā khē**.
Accus. }

Ablat. **مونھان** **mũhā**; **مون کھان** **mũk hā** or **مان کھان** **mā khā**.

PLURAL.

Nom. **آسین** **asī**, we.

Format. } **آسان** **asā**; **آسانھن** **asāhē**; **آسانھون** **asāhũ**.
Instrum. }

Genit. **آسان جو** **asā jō**, **آسانھن جو** **asāhē jō**.

Dative. } **آسان کھي** **asā khē**; **آسانھن کھي** **asāhē khē**.
Accus. }

Ablat. **آسان کھان** **asā khā** etc.

آن جي ڏٺها هون ڌ آلهه ڪارن مڱالهه ڪرڻو
نين منهن جا رُون راتوڏينهان ان ڪهي

If they have been seen by you, for God's sake tell (me).
After them my eyes weep night and day. Sh. Hus.
X, 22.

ڪي نه جهڏينديس جاني ان جو قيامتا

By no means I shall give up my friend till the day
of resurrection. Sh. Kēd. IV, Epil.

قاضي مون ڪهي ڪينئي هنين ميان پستو مريض

Kāzī, why doest thou beat me, having seen me ill,
o friend! Maj. 251.

مونهانئي اڪي هوند ڪهريون سبهه ڪهڙا ڪهني

Even before me all would have perhaps slid down
(into the river) having taken their jars. Sh. Suh. I, 4.

اهيس آر الله سين اسان ڏهن ايمان

She is bashful before God and faithful towards us.
Maj. 671.

اسانهون وهي وڌو ڏينهن سپيريان سين

Our love flows excessively with our sweethearts.
Maj. 675.

2) The personal pronoun of the second person.

The pronoun of the second person is تون tū, which
points rather to the Sansk. त्व, than to the Prāk. तुम;
the Formative and Instrumentalis تو tō is derived from
the Prāk. Instrum. तुए; the Genitive تنهن tūhū or تنهن
tūhē (with جو etc.) corresponds to the Apabhraṃśa Ge-
nitive तुह.

The Plural of this pronoun presents a great variety of forms, as: **تَوَهِينَ** tavhī, **تَوِينَ** tavī, **تَهِين** tahī, **تَئِين** tai; or: **اَوَهِينَ** avhī (avhē), **اَوِينَ** avē, **اَهِين** ahī, **اَئِين** āī, **اَنِشِن** āī.

The forms tavhī etc. have been derived from the Prākṛit Nom. Plural **तुम्हे**, tū having been changed to tav, and m elided. The forms avhī, ahī etc. are very remarkable. As initial t is never elided, they cannot well be derived from tavhī etc. It is therefore very probable, that these forms are to be referred to the Sansk. Plural **युष्मे** = Prāk. **युम्हे**, and with elision of initial y, umhē; in Sindhī 'u' has been changed to 'av' and m elided, as in tavhī.

The Formative **تَوَهَان** tavhā, **اَوَهَان** avhā corresponds to the Prāk. Genitive Plural **तुम्हाणं**.

Annotation. The cognate dialects agree in all essential points with the Sindhī. Marāṭhī: tū, Formative tū or tūja (Prākṛit **तुह** or **तुज्ज**; Nom. Plural tuhmī and Formative tuhmā. Hindūstānī: tū or tai; Genitive tē-rā (mē-rā), rā being used in this instance to form a pronominal adjective; the Formative tujh is properly the Prākṛit Genitive **तुज्ज**, and the Instrumentalis tū coincides with the Sindhī tō. The Nomin. Plural tum is shortened from the Prākṛit **तुम्हे**, and the forms tumhā (tumhā-rā), tumhō, tumh point back to the Prākṛit Genitive Plural **तुम्हाणं**. Panjābī: tū, Genitive tē-rā, Instrument. tai (Prākṛit **तइ**), Formative tai (Prākṛit Genitive **ते**). Nom. Plural: tusī, Formative: tusā. Gujārātī: tū, Genitive: tāhā-rō, Formative ta; Nom. Plural: tamē or tamō, Formative tam or tamō.

Inflection of the second personal pronoun.

SINGULAR.

Nom.	تُون tū, thou.
Format.	} تَو tō.
Instrum.	

Gen. tūhū jō (tūhē jō); tō jō .

Dative. } tō khē .
Accus. }

Ablat. tōhā ; tō khā .

PLURAL.

Nom. tavhī ; tavī ; tahī ; tai .
 avhī (avhē); avī ; ahī ; āī ; ānī .

Format. } tavhā , tahā ; avhā ; ahā ;
Instrum. } ā .

Gen. $\left\{ \begin{array}{ll} \text{tōhā jō etc.}; & \text{āvāhā jō}; \\ \text{tāvāhē jō}; & \text{āvāhē jō} \end{array} \right\} \text{āhē jō}$.

Dative. } tavhā khē ; āvāhā khē .
Accus. }

Ablat. tavhā khā etc.

The emphatic \bar{i} or $h\bar{i}$, $h\bar{i}$ is very frequently joined to this pronoun in all its forms.

تُونِهِيں رَهِيںمِ رُوحِ مِيں تُوہِي ڈَانْہَ نِيں

Even thou remainest in my heart; only towards thee my eyes (are directed). Maj. 211.

سَتَہِمِ سَاہِيٲَرِنِ جَا طَعْنَا تُوہِي لَاءَ

Even for thy sake I have borne the tauntings of my companions. Sh. Mūm. Rānō I, Epil.

تُوہِي سَندُو مِيہِنُو بَہِلِي گَري لَدَہُوَمِ

Even thy reproach has been welcomed by me. Maj. 341.

سَارِيَانِ گَا نَ سَرِيرِ مِينِ طَاقَتَ تَوْهَانِ دَهَارَ

Separate from thee I cannot find any strength in my body. Sh. Suh. II, 4.

مِيَانِ مَنَعِ مُونِ كَهِي اَنِئِنِ گَا مَهَ گَرِيؤَ

O friends, do not hinder me at all! Maj. 95.

جَهَنِ چَهْدِيَنْدِيَسِ كِي نَ كِي دَوَسَ اَوَانِهِنِ جَوِ دَرُ

I shall not at all give up (your) shed nor your door, o friend! Sh. Barvō S. I, 16.

گَامِنِ آهِنِ جِي كُرَ جِي آثِ وَثَايِي آهِي

O handsome lady! the mark of your family is greatness. Sh. Um. Mār. II, 8.

پِرَنِي پُنَجَنَاءِ اَنُونِ اَوَانِ سِينِ اَوَرِيَانِ

After my friend (is gone) I talk over with you my misfortunes. Sh. Hus. VI, 5.

II. DEMONSTRATIVE PRONOUNS.

§. 32.

1) The proximate demonstrative pronoun is **هي** hī, **هي** hē or **هيئي** hīu (also pronounced: **هيئي** hīu); in Lār initial h is commonly dropped, as: **اي** ī, **اي** ē, **ايئي** īu. The base of this pronoun is ī (cf. Bopp §. 360 sqq.); in the Formative another pronominal base is substituted, i-na, (Bopp §. 369; compare also the inflexion of **इदम्** 'this' in Sansk.).

Annotation. The Marāthī form of this demonstrative is hā, Formative: yā (Prākṛit **अय्यं** = Sansk. **अयम्**); Hindūstānī: yeh, Formative: is (Sansk. **अस्य**); Plural: yē, Formative: in. Panjābī: ih, Formative: is, Instrument.: in; Plural: ih, Formative: inā.

Inflexion of the proximate demonstrative.

هي hī, this.

Nom. هي hī; هي hē; هي hīu or هي hīu, masc., 'this'; 'he'.

هي hī; هي hē; هي hīa or هي hīa, fem., 'this'; 'she'.

Format. } هِن hina or اِن ina, com.
Instrum. }

Genit. هِن جَو hina jō or اِن جَو ina jō.

Dative. هِن كِهِي hina khē etc.

Accusat. { هِن كِهِي hina khē etc.
هي hī etc.

Ablat. هِن كِهَان hina khā etc.; هِنَان hinā.

PLURAL.

Nom. هي hī; هي hē, 'these'; 'they'; com.

Format. } هِن hine or اِن ine; هِنِن hinane or اِنِن inane.
Instrum. }

Genit. هِن جَو hine jō; هِنِن جَو hinane jō.

Dative. هِن كِهِي hine khē; هِنِن كِهِي hinane khē.

Accus. { هِن كِهِي hine khē etc.
هي hī; هي hē.

Ablat. هِن كِهَان hine khā etc.

There is also an emphatic form of this pronoun:
هي هِي hēī, this very one.

پَرَن پُنْهَنِي پُتْه مِين اِيِي سَعَادَت سَنْدِيَام

To travel after Punhū, this is my happiness. Sh.
Maṣḍ. III, 1.

هِن پَانِي سِين پَانْهِن جَو مُور نَه مَتَهو دَهو.

With this water she does not wash at all her head.
Sh. Suh. Chōt. 3.

مَتَّهِي مُورَانِثِينَ مَن مِّينَ إِن كَهِي هُثِي

Nothing but wickedness has been in his heart.
Maj. 244.

هَذِهِينَ نَهْ هُونْدُو هِنَانِ پَوَهْ عَالَمَ مِينَ

Never it will be after this in the world. Sh. Khā-hōr. III, 11.

جِيكُو هِنَ نَنْدَهَنَ مَنجَهَانِ هِكْزِي كَهِي تَهْدَهِي پَانِي

جو كَتُورُو پِيَارِي

Whoever shall give to drink unto one of these little ones a cup of cold water. Matth. 10, 42.

خُدَاءَ هِنَ¹) پَهَنِي مَوْنِ اِبْرَاهِيمَ لَاءِ پُتَرِ كَرِي تَهو سَكَهِي

God can make sons for Abraham from these stones.
Matth. 3, 9.

2) The emphatic proximate demonstrative is *ihō*, 'this very'; 'this here'. It is properly a compound pronoun, consisting of the demonstrative base 'i', and 'hō' = Sansk. *ह* (*ह*), and therefore inflected according to both terminations.

SINGULAR.

Nom. *ihō*; *ihō*; *iō*; *iō*; masc.²⁾

ihā; *ihā*; *iā*; *iā*; fem.

Format. } *inhē*; *inhī*; *inhia*; *ineha*; com.
Instrum. }

Genit. *inhē jō* etc.

Dative. *inhē khē* etc.

1) It very rarely occurs, that the Singular of this pronoun is (after the manner of an adjective) joined to a noun in the Plural.

2) In poetry the form *ihu* also is to be met with.

Accus.	{ inhē khē etc. ihō ; m.; ihā , fem.
Ablat.	inhē khā etc.

PLURAL.

Nom.	ihē , com.
Format.	{ inhane ; inhine ; inhē .
Instrum.	
Genit.	inhane jō etc.
Dative.	inhane khē etc.
Accus.	{ inhanē khē etc. ihē , com.
Ablat.	inhane khā etc.

The emphatic \bar{i} may also be added to this pronoun, to point the object out with still greater distinctness, as: ihōī , this very same person, fem. ihāī ; Format. inhēī ; Plur. ihēī ; Format. inhēī or commonly: inhī .

اَهُو سَائِنِي جُو سَبَبُ جُو بُدَا اُكَارِي بَارِ مَانَ

Even this is the cause of the Lord, that he draws forth the drowned ones from the eddy. Sh. Surāg. II, 16.

عَاشِقَ عَبْدُ الْطَيفِ چَري اُنهي پِه پِا

The lovers, says Abd-ul-Latīf, have fallen into this very reflection. Sh. Kal. I, 8.

اِهي كَمَ اِلَهي نَه تَه كُننِ مِينِ كِيرِ كِهري

Even these are the works of God; otherwise who wouldstep down into the whirlpools? Sh. Suh. VI, 13.

3) The demonstrative pronoun **اِجھو** ijhō, 'this one present' is only used in the Nom. Sing. and Plural. It is apparently compounded of the base 'i' and the Sansk. pronoun **सः**, s being now and then changed in Sindhī to j, and even to jh (see: Introduction §. 11, 2).

SINGULAR.

Nom. **اِجھو** ijhō; fem. **اِجھا** ijhā.

PLURAL.

Nom. **اِجھي** ijhē, com.

اِجھي تہا اچن کاک ککوریہ کاپڑی

They come here; the faqīrs have been made tawny by the Kāk (river). Sh. Mūm. Rānō II, 3.

4) The remote demonstrative pronoun is **هو** hū or **هو** hō, in Lār pronounced **او** ū or **او** ō. The base of this pronoun, hū, is not in use in Sanskrit, but in Prākṛit a remnant of it has been preserved in the Genitive **हे**. Its theme must have been (according to Bopp, Comp. Gramm. §. 341) sva, from which 'hu' has been regularly formed. Its inflection quite agrees with that of **هي** hī, only hu (u) being substituted instead of 'hi' in the Formative.

Annotation. The Marāṭhī does not know this pronominal base; it only uses tō, corresponding to the Sindhī sō. In Panjābī we find uh, Instrum. un, and Formative us, Plur. uh, Formative unā. The Hindūstānī uses: woh, Formative us; Plural wē, Format. un (Hinduī: wah, Formative vā; Plur. wē, Formative: un). The Gujārātī, like the Marāṭhī, has only the theme tē.

SINGULAR.

Nom. **هو** hū, **هو** hō, **او** ū, **او** ō, masc. } that; he, she.
هو hū (**هو** hō), **هي** hui, **او** ū, **اي** ai, fem. }

Format.	}	هُنَ huna, اُنَ una, com.
Instrum.		
Dative.		هُنَ كَهِي huna khē etc.
Accus.	{	هُنَ كَهِي huna khē etc.
		هُو hū, هِي hua etc.
Ablat.		هُنَ كَهَان hunā, هُنَهَان hunahā, اُنَان unā; هُنَ كَهَان huna khā.

PLURAL.

Nom.	هُو hū; هُو hō; هُو hūe; اُو ue; هُو hōe, com.	
Format.	}	هُنَ hunane, اُنَ unane; هُنَ hune, اِنَ une.
Instrum.		
		(emphatic: هُنِين hunī).
Dative.		هُنَ كَهِي hunane khē; هُنَ كَهِي hune khē etc.
Accus.	{	هُنَ كَهِي hunane khē etc.
		هُو hū; هُو hō etc.
Ablat.		هُنَ كَهَان hunane khā etc.

پَرڌِيهَان پَنده گري هلي آيو هُو

Having travelled from a foreign country he had come. Sh. Sōr. I, 3.

هُو جَا پَائِن پِير مِين تَنهن اَن جُتِي نَ جِيهِي

I am not worthy of that shoe, which they put on (their) foot. Sh. Kōh. III, 8.

اُن دَر سِيئي اَكهيا جِن وَنجاو وُجود

At that door those are accepted, who have lost their existence. Sh. Surāg. I, Epil. 2.

هُو هَحَل هُو مِهتْمون هُو قَصَر قاضِن

Those are the mansions, those the mosques, those the palaces of the Kāzīs. Maj. 137.

كُهُوْهَا كَالْهَ كَهْنِي أَنْ رِدْهَآ اؤْتَرِ آسِرِي

Yesterday were raised by them the masts by the support of the north-wind. Sh. Surāg. III, 1.

5) The emphatic remote demonstrative is أُهوْ uhō, 'that very'; it is formed in the same way as إهوْ ihō, only 'u' being substituted for 'i'.

SINGULAR.

Nom.	<u>أُهوْ</u> uhō or <u>أُئوْ</u> uō, masc. <u>أُهاْ</u> uhā or <u>أُئاْ</u> uā, fem.
Format.	} <u>أُنْهِيْ</u> unhē; <u>أُنْهِيَاْ</u> nnhia; <u>أُنْهِيَاْ</u> uniha, com.
Instrum.	
Genit.	<u>أُنْهِيْ جُوْ</u> unhē jō etc.
Dative.	<u>أُنْهِيْ كَهِيْ</u> unhē khē etc.
Accus.	{ <u>أُنْهِيْ كَهِيْ</u> unhē khē etc. <u>أُهوْ</u> uhō, m.; <u>أُهاْ</u> uhā, fem.
Ablat.	<u>أُنْهِيْ كَهَانْ</u> unhē khā.

PLURAL.

Nom.	<u>أُهيْ</u> uhē, com.
Format.	} <u>أُنْهَانْ</u> unhanē; <u>أُنْهِيْنْ</u> unhine; <u>أُنْهِيْنْ</u> unhē.
Instrum.	
Genit.	<u>أُنْهَانْ جُوْ</u> unhanē jō etc.
Dative.	<u>أُنْهَانْ كَهِيْ</u> unhanē khē etc.
Accus.	{ <u>أُنْهَانْ كَهِيْ</u> unhanē khē etc. <u>أُهيْ</u> uhē, com.
Ablat.	<u>أُنْهَانْ كَهَانْ</u> unhanē khā etc.

The emphatic ī may also be added to this pronoun, أُهوْئِيْ uhōī, 'that very same', fem. أُهاْئِيْ uhāī,

Formative: **اُنْهِي** unhēī, **اُنْهِي** unhī or **اُنْهِي** unahī.

Plural: **اُنْهِي** uhēī; Formative: **اُنْهِي** unhanī or **اُنْهِي** unhī.

اڪي تهې سٺي اُنْهِي سَندي ڪالھڙي

The story of that very (person) was heard before.
Sh. Khāhōrī I, 11.

**اُنْهِي ڪھڙ مين اچي اُنْهِي ٻار ڪهي ۽ اُنْهِي جي ماءُ مريم
ڪهي ڏسي هُن ڪهي پيرين پئي پوجائون**

Having come to that very house (and) having seen
that very child and its mother Mary, they fell at his
feet and worshipped (him). Matth. II, 11.

هي چنڌرُ اُهوئي جو هتِ پسي تهو پرنئي ڪهي

This one sees the moon, and that one, who is there,
(sees his) friend. Sh. Kambh. I, 3.

**سدا اُهيئي تو ڪهي سارن
جي نه ڪڏهن منجه ڪام گذارن**

Even those remember thee always

Who never live in a town. Sh. Sārangu II, Epil.

اُنْهين ڏان اَحَدِ چوي آهم سِڪ سَرَسُ

Even towards them, says Aḥmad, I have an im-
mense longing. Umar Mārui X. ¹⁾

6) The remote demonstrative pronoun **اُجهو** ujhō, that one present, is, like **اِجهو** ijhō, only used in the Nom. Singular and Plural. It is compounded of the base 'u' and the Sansk. pronoun **तः** (see: **اِجهو**).

1) A poem, different from that contained in the Shāha jō Risāls.

SINGULAR.

Nom. اُجھو ujhō; fem. اُجھا ujhā.

PLURAL.

Nom. اُجھي ujhē, com.

§. 33.

III. THE RELATIVE PRONOUN.

The relative pronoun in Sindhī is جو jō, 'who', 'what', Sansk. यो, Prāk. जो; the Formative Singular جنھن jāhē corresponds to the Prākrit Genitive जस्स = जह, the vowels having been nasalized in Sindhī. The Nom. Plural is جي jē, as in Prākrit जे, and the Formative جن jine or جن jane points to the Prākrit Genitive Plur. जाण, ā having been shortened in Sindhī.

Annotation. The cognate dialects do not differ essentially from the Sindhī; Marāṭhī: Sing. jō, Plur. jē; Gujārātī: Sing. jē, Plural jēō; Hindūst.: Sing. jō or jau; Formative jis; Plur. jō, Formative jin or jinh; Panjābī: jō, Instrum. jin, Formative jis; Plur. jō, Format. jinā, Bangālī: jē or jine, Formative jāhā (Prāk. जास); Plur. jāhā-rā.

SINGULAR.

Nom. جو jō, masc.; جا jā, fem.

Format. }
Instrum. } جنھن jāhē, com.

Genitive. جو جنھن jāhē jō etc.

Dative. جنھن کھي jāhē khē.

Accus. جا جو jō; جنھن کھي jāhē khē.

Ablat. جنھن کھان jāhē khā.

PLURAL.

Nom. جي jē, com.

Format. }
 Instrum. } جَانِ jāne; جِي jine; جِنِهِنِ jinhane; جِنِهِنِ jinhine.
 جِنِ jāne, جِنِ jine.

Genit. جَانِ jāne jō etc.

Dative. جَانِ jāne khē etc.

Accus. جَانِ jāne khē; جِي jē.

Ablat. جَانِ jāne khā etc.

In poëtry the emphatic ī very frequently is added to the Formative Sing. and Plur. of this pronoun, as:

Format. Sing. جَانِهِنِ jāhī; Format. plur. جَانِي jānī (also written جَانِين jānī), جَانِهِنِ jānhī (to be well distinguished from the Format. Sing.)

هو جا پڪ پُنهنئي جي چٽيان تنهن چواکو

That, which is the spittle of Punhū, of that will I lick a drop. Sh. Sah. II, Epil. 2.

جَنِهِنِ کهي سڪ ساهرَ جي سا کهيڙ نہ ڇهي گهات
 جِنِ کهي عشق جي اوساٽ سي واهڙ بهائين وکهرئون

She, who has a longing for Sāharu asks not for a slope in the ferry;

Those, who thirst after love, consider the brooks as small steps. Sh. Suh. III, 4.

جي سنجھيئي ستينون سي مر سور سھن

Those who have fallen asleep on the evening, suffer pains indeed. Sh. Khāhōrī III, Epil. 2.

ويندا سي ايمان سين کلمو جنين وات

They will depart with faith, in whose mouth the creed is. Maḡ. 37.

اَمَرٌ وَنَجِي اَنْ چَرَكهُو اَتَنَ وَچَ مَان
کَتِيَمَ جَنُهِيَن کَانِ سُو کُوھِيَارُو کِيچِ وَثُو

O mother, go and bring me the spinning wheel from the courtyard.

The mountaineer, for whose sake I have spun, is gone to Kēč. Sh. Hus. III, 8.

پُکُونِ سِي پِيَن سِرَ جَنُهِيَن جَا سَتِ مِيَن

Those drink draughts, whose heads are devoted. Sh. Jam. Kal. II, 25.

§. 34.

IV. THE CORRELATIVE PRONOUN.

The pronoun سُو sō is nearly always used as the correlative of جو; it is seldom found isolated, in which case it retains its original signification 'that'. It corresponds to the Sansk. pronoun सः, Prāk. सो. The Formative Sing. تَنُهِن tāhē is derived from the Prāk. Genitive तस्य (Sansk. तस्य) = तह; the Nom. Plur. سِي sē differs so far from the Sanskrit and Prākrit (ते), as having retained the base of the Singular; the Formative Plural تَنِ tane is to be referred to the Prāk. Genitive ताण, ā having been shortened, as in जाण.

Annotation. All the kindred idioms know this pronoun; Marāṭhī: tō, Plur. tē; Gujārātī likewise: tē, Plur. tēō; Hindūst.: sō or taun, Formative tis; Nom. Plur. sō or taun, Formative tin, tinh or tinhō. Panjābī: sō, Instrument. tin, Formative tis; Plur. sō, Formative tinā. Bangālī: sē, Formative tāhā, Plur. tāhā-rā.

SINGULAR.

Nom. سُو sō; fem. سَا sā.

Format.	} تَنْهَن tāhē.
Instrum.	
Genit.	تَنْهَن جَو tāhē jō etc.
Dative.	تَنْهَن كَهِي tāhē khē.
Accus.	تَنْهَن كَهِي tāhē khē; سَا sō; سَا sā.
Ablat.	تَنْهَن كَهَان tāhē khā.

PLURAL.

Nom.	سِي sē; com.
Format.	} تَن tane; تِن tine; تِنِن tinane, تِنِن tinine;
Instrum.	
	تَنْهَن tindhane; تَنْهَن tindhine.
Genit.	تَن جَو tane jō etc.
Dative.	تَن كَهِي tane khē etc.
Accus.	تَن كَهِي tane khē; سِي sē.
Ablat.	تَن كَهَان tane khā etc.

The emphatic *ī* may also be joined to this pronoun, as: Nom. Sing. سَوِّي sōī, fem. سَائِي sāī; Format. تَنْهَيْن tāhī. Nom. Plur. سَيِّي sēī, Format. تَنِي tanī or: تَنْهَيْن tanhī.

سَو هِيئِي سَو هُو سَو اَجَلْ سَو اَللهُ

سَو پَرِين سَو پَسَاهُ سَو وِپَرِي سَو وَاَهَرُو

He is this, he is that; he is death, he is Allah.

He is friend, he is breath; he is enemy, he is helper.

Sh. Kal. I, 19.

سُوْمِرَا سَاهِي تَنْهِن سَتِي وَجْهْ مَه سَنَكَهَرُون

O Sūmirō! do not confine in fetters that chaste woman! Sh. Um. Mār. III, 9.

تَنهين ويله ڪٿوم وڃن ويڙهيڇن سين

In that very time I have made an engagement with the inhabitants of the jungle. Sh. Um. Mār. I, 1.

جڏهن ستيون جي پتھر پير ڌرڪها ڪري

تڏهن تنهين ڪهي سانه ستيئي جهڏڻو

When they were fallen asleep, having stretched out their feet on the bed,

Then they were left behind by the caravan, whilst sleeping. Sh. Kōh. I, 8.

جنهين سنڊي منھ مين سوين سھس نڪن

تنن ۽ ڏھڻو هيڪڙو تہ ڪھڙو تھڙو تن

In whose face there are hundred thousands of noses, Cut off from those one, then what obligation is it to them? Sh. Mūm. VI, 22.

§. 35.

V. INTERROGATIVE PRONOUNS.

1) The interrogative pronoun ڪير kēru, who?

This pronoun is only used absolutely. The Nominative base ڪير kēru is derived from the Sanskrit कीदृश, Prāk. केरिस (see Introduction §. 2, 6); but the Formative Singular ڪنھن kāhē, and the Format. Plural ڪن kane point back to the Sansk. कः; Genitive Sing. कस्य, Prāk. कस्स = कह; Genitive Plural in Prākrit काण, the ā of which has been shortened in Sindhī.

Annotation. The cognate idioms fall back on the Sansk. base कः (i. e. on the Accus. Sing. कं), as Marāṭhī and Gujarātī: kōṇ; Hindūst.: kaun, Format. kis; Plural kaun, Format.

kin, kinh, kinbō; Panjābī: kaṇ, Instrument. kin, Format. kis; Plural kaṇ, Formative kinā. Bangālī: kē, Formative kāhā; Plural kāhā-rā.

SINGULAR.

Nom. کیر kēru; fem. کیر kēra.

Format. }
Instrum. } کڻهن kāhē, com.

Genit. کڻهن جو kāhē jō etc.

Dative. کڻهن کهي kāhē khē.

Accus. { کڻهن کهي kāhē khē.
 { کير kēru; کير kēra.

Ablat. کڻهن کان kāhē khā.

PLURAL.

Nom. کير kēre, com.

Format. }
Instrum. } کڻ kane, کڻ kine; کڻن kinane, کڻن kinine;
 کڻهن kinhane, کڻهن kinhine.

Dative. کڻ کهي kane khē etc.

Accus. { کڻ کهي kane khē etc.
 { کير kēre.

Ablat. کڻ کان khane khā etc.

کير آڻهين کڻهن هڻين گجارتو نالو

Who art thou? from whence proceedest thou? what is thy name? Maṣ. 167.

کير ٻانهن کڻ جي کير جاني کڻاس

Who is the brahman woman? whose (Genit. Plur.) is she? who knows her? Sh. Maṣ. I, 14.

کیر هُئا کيڏانه وٽا کِهڙي هُئا جَاتِ

Who have they been? wither are they gone? of what class have they been? Maj. 659.

2) The interrogative pronoun چها čhā, what?

This pronoun is only used in a neuter sense and has no Plural. The Genitive چها جو čhā jō etc. signifies: of what sort, of what kind? With the postpositions کهي khē, کان kāne, کهاڻ khā, it signifies: what for? to what purpose? why? — It is derived from the Sansk. किम् what.

Annotation. The Hindūstānī uses kiā, the Panjābī kī and kiā, Format. kās; the Marāṭhī kāy (Formative kasā); Bangālī: ki, Format. kāha. Hinduī: kahā, Format. kāhē.

جي لون جو سوان ونجي ته چها سان سلونو تهڻي

If the savour of the salt goes, whit what shall it be salted? Matth. 5, 13.

3) The interrogative pronoun کوه kōhu, what?

This pronoun is only used in a neuter sense, just as the preceding one, and is indeclinable. It signifies very frequently 'why', 'what for'. In poëtry it is occasionally shortened to کُه kuhu.

As to its derivation it is identical with چها (= kā, kahā), ā having been changed to ō in this instance. The same is also the case in Hinduī, where kaun, who? makes the Formative either in kā, kōhe or kāhe.

جڙيس سنبهار کوه گریندم گڏجي

I have been made alive by remembering (him); what will he do to me having met (me)? Sh. Suh. IV, 7.

سَدِهٲِيَا سَرِي جُون كُهْ پِجَارُون كَنِ

Why do the vacillating ones talk of strong wine?
Sh. Kal. II, 25.

4) The interrogative pronouns کِهٲُو kēhō,
کِهٲَارُو kēhārō and کُجَارُو kujārō, what? which?

These three interrogative pronouns may either be used absolutely or adjectively with a substantive. Instead of کِهٲُو kēhō the form کِهٲُو kēō is also used in Lār; کِهٲَارُو kēharo may also be written کِهٲَارُو kēharō or it may be contracted to کِهٲَرُو kērō; about their derivation see Introd. §. 2, 6. They are inflected regularly. The Dative Sing. of کُجَارُو, i. e. کُجَارِي کِهٲِي kujārē khē and the Ablative of the fem. Sing. کُجَارِيَان کُجَارِيَان kujārēā (frequently also written کُجَارِيَان) is generally used as an interrogative adverb, 'why?' 'what for?'

کِهٲِي پَر پَرِين ڈکِهٲِي ڈَاتَارِن رِي

In which wise wilt thou, o afflicted one! pass (thy time) without the bountiful? Sh. Jam. Kal. IV, 16.

تِهٲُو کُجَارُو قِيسَ کِهٲِي اچِئُو اِينِي چُون

What has happened to Qais? having come they speak thus. Maj. 39.

کُجَارِي کِهٲِي تُو کِئُو هِينِي پَنُهِن جُو حَال

Why has thy own state been made by thee thus?
Maj. 655.

§. 36.

VI. INDEFINITE PRONOUNS.

- 1) The indefinite pronoun ڪو kō, any one;
some one.

The root of this indefinite pronoun is the same as that of the interrogative (Sansk. **कोऽपि**); the Formative Sing. and Plural is therefore identical in both pronouns.

SINGULAR.

Nom.	ڪو kō; fem. ڪا kâ.
Format.	ڪنهن kâhē, com.
Instrum.	
Genit.	ڪنهن جو kâhē jō etc.
Dative.	ڪنهن کي kâhē khē.
Accus.	ڪنهن کي kâhē khē.
	ڪو kō; ڪا kâ.
Ablat.	ڪنهن کان kâhē khā.

PLURAL.

Nom.	ڪي kē, com.
Format.	ڪن kane; ڪين kine.
Instrum.	
Genit.	ڪن جو kane jō etc.
Dative.	ڪن کي kane khē.
Accus.	ڪن کي kane khē.
	ڪي kē.
Ablat.	ڪن کان kane khā.

ڪم نہ ايندو ڪو ٻيو پنهنجي ڀڙڪهڻي ڀڙڪهڻي
ڪنو نہ ٿين تهو ڪنهن کي تون مڃڻو مال دهرين

Nothing else will be of use to thee, except that,
which thou hast sown thyself;

Not a grain givest thou to any one, accumulating
thou hoarest up treasures. Mēnghō 10.

کي چيکن چين تي کي لهن سَرَقَندين سار

Some (lightenings) flash over China, some take notice
of the Samarqandīs. Sh. Sār. IV, 12.

کَريَان بي نہ کن اَهر اُنَھين اَھيان

I do not other (work) for any, even his I am. Sh.
Um. Mār. VII, 5.

The emphatic form of this pronoun is also in
frequent use:

SINGULAR.

Nom. کَوِي kōī, any one; fem. کَاِي kāī.

Format. کَنَھين kāhī.

PLURAL.

Nom. کَئِي kēī, or کَئِي kēī, کَئِي kēī.

Format. کَنَھين kanī or کَنَھين kanhī.

دَر دُوسَن جي کَنَئِي جُو هُونَدَا مُن جِيهَا مُشْتَاق

Because there will be at the door of my friends
some (= several) longing like me. Sh. Jam. Kal. VIII,
Epil.

کَنَھين کَنَھين مَازَھُئِي پِي کَل کَاِي

To some, some men some (peculiar) knowledge has
been allotted. Sh. Sōr. I, 17.

Instead of the emphatic form of this pronoun کَو
kō may also be repeated:

ڪو ڪو ڏين ڪلال جو پتي سر پئون

Some reproach of the liquor-seller (fem.) has fallen upon their gall-bag. Sh. Jam. Kal. IV, 18.

A neuter form of ڪو is ڪي kī, something, a little; it is not inflected.

ڪنو ڏهيلي ڏاکھري ڪنڊان ڪي ڪار

With hard labour scoop a little out the heart from the sugar-cane. Golden Alphab. VI, 8.

With a negation ڪو signifies: no one, nobody, and ڪي kī: nothing; for emphasis' sake they are frequently reduplicated, in which case the negation is put between them, as: ڪو نه ڪو kō na kō, nobody at all, ڪي نه ڪي kī na kī, nothing at all.

هن زماني مين بهلو سو بهائي
جنهن ويا نه وجهه ڪو نه پتر نه پهاڻي
نه ڪي هٿ نه هنج ڪي نه ڪهتھو نه ڪهاڻي
هيته پراڻي متهي جهند لڄ نه لوء ڪاڻي

In this time that one is a good comrade
Who has no children, no buffalo calf, no son and
no fortune;
Nothing in his bundle, nothing in his lap, no blanket,
no sack,
A rope, at the bottom old and at the top broken,
and no place whatever to live in. Golden Alphab. VII.

هتونين هٿاهه تهيند ڪٽنبه منجهون ڪو نه ڪو

Not any one from thy family will be thy companion from hence. Mēnghō 3.

When ڪو is followed by the auxiliary verb آهي āhe (is) with a negation, a contraction takes places, as: ڪونهي kōnhē (instead of: ڪو نه آهي) there is nobody (m.), ڪانهي kānhe (f.); ڪونهڪو kōnhēkō, there is nobody at all (m.), ڪانهڪا kanhēkā (f.); ڪينهيڪي kīhēkī, there is nothing at all.

2) The compound indefinite pronoun
جيڪو jēkō, whoever.

The original form of this pronoun is جوڪو jōkō, fem. جاڪا jākā, which alone is in use in the Formative Sing. and Plural, in the Nominative Sing. and Plural however the form جيڪو jēkō preponderates; it is composed of جي jē, if, and ڪو kō, literally: if any one. Instead of جيڪو or جوڪو the reduplicated relative جوڙو jōjō (and as its correlative سوڙو sōsō) is likewise in use; it is inflected in the same way as the single جو (or سو).

The neutral form of this pronoun, جيڪي jēkī, whatever, is not inflected.

SINGULAR.

Nom.	جيڪو jēkō; fem. جيڪا jēkā.
Format.	جنهن ڪنهن jāhē kāhē.
Instrum.	
Genit.	جنهن ڪنهن جو jāhē kāhē jō etc.
Dative.	جنهن ڪنهن کي jāhē kāhē khē.
Accus.	جنهن ڪنهن کي jāhē kāhē khē.
	جيڪو jēkō; جيڪا jēkā.
Ablat.	جنهن ڪنهن کان jāhē kāhē khā.

PLURAL.

Nom.	جيڪي jēkē.
Format.	} جنِ جنِ jane kane; جنِ جنِ jine kine.
Instrum.	
Genit.	جنِ جنِ جو jane kane jō etc.
Dative.	جنِ جنِ کي jane kane khē.
Accus.	{ جنِ جنِ کي jane kane khē. جيڪي jēkē.
Ablat.	جنِ جنِ کان jane kane khā.

جيڪا هوندي هيندي مين تان سا مال سنيئس

Whatever (word) be in his mind, hear that his word.
Maḥ. 43.

جيڪي جيئندين جگديس کي سو سڻي تهيندو سان

Whatever thou wilt pray to the Lord of the world,
that will be thy companion (i. e. to the other world).
Mēnghō 9.

Instead of جوکو jōkō the poets very frequently use
کوجو, reverting the order of the two pronouns.

گا جا مالو مري پيچل بندھاء مون

Whatever thing thou hast to say, o Bīḥalu, let me
hear that! Sh. Sōr. II, 17.

جي جي ون چنکو پهل نہ تها ڏنن سي سي وڌهي
باه مين تها وجهجن

Which trees soever give no good fruit, those are
cut off and thrown into the fire. Matth. 7, 9.

There is also a reduplicated form of this pronoun:
جيڪوڪو jēkōkō, but it is only used in the Nominative Sing.
and Plural.

SINGULAR.

Nom. جِيڪوڪو jēkōkō; fem. جِيڪاڪا jēkākā.

PLURAL.

Nom. جِيڪِيڪِي jēkēkē, com.

The neuter form of it is: جِيڪِيڪِي jēkīkī.

جِيڪوڪو پَنهن جي بهاءِ تي بي سَبَب تهُوَ ڪاوڙجي سَو
عَدَالَتَ جو ڏهاري تهيَندو

Whosoever is angry with his brother without a cause, he will be guilty of judgement. Matth. 5, 2.

Annotation. Another compound of ڪو is هَڪو harkō, every one, whoever (Hindūstānī: harkōī); it is only used in the Singular and inflected regularly, as:

Nom. هَڪو harkō, fem. هَڪا harkā;

Format. هَڪَنهن harkāhē, com.

§. 37.

VII. THE RECIPROCAL PRONOUN

پَان pāṇa, 'self'.

The reciprocal pronoun in Sindhī is پَان pāṇa, 'self', in person, in contradistinction to پَان pāṇu, s. m., one's own person or personality. It is derived from the Sansk. **आत्मा**, soul, self, which becomes in Prākṛit either **अप्पा** (Var. III, 48) or **अप्पाण** (Var. V, 45). From the latter Prākṛit form appāṇa, the Sindhī پَان has sprung by dropping the first syllable 'ap'.

Annotation. The Marāṭhī reciprocal pronoun āpaṇ points likewise back to the Prākṛit appāṇa, whereas the Hindūstānī āp (possessive: ap-nā) is to be traced back to the Prākṛit form appā; similarly the Panjābī: āp, possessive āp-nā. In Gujārātī both Prākṛit forms reappear: āp, and possessive: āpaṇ-nō.

From the original signification of پَان pāna, 'soul' (like the Hebrew נֶפֶשׁ), its application may be easily explained. It refers in a sentence always to the chief-subject, be it distinctly expressed or only tacitly understood. In the Genitive (پَانْهَن جَو pāhā jō etc.), which serves as a possessive pronoun, it may be translated by 'own'; but at the same time it points out with a peculiar nicety the subject, to which it must be referred, and may then be translated by the respective possessive pronoun, required by the subject.

SINGULAR and PLURAL.

Nom. پَان pāna; self; masc. and fem.

Format. } پَان pāna.
Instrum. }

Genit. پَان جَو pāhā jō; پَانْهَن جَو pāhā jō; پَانْ جَو pā jō (in Lār).

Dative. } پَانْ کَهِ pāna khē.
Accusat. }

Ablat. پَانْ کَہَان pānā; پَانْ کَہَان pāna khā.

An adverbial form is پَانْهِن pānahī, of, from, by himself or themselves, in person; in a similar sense the Ablative پَانْ پَانْ pānā is also used.

پَانْهِن سُنْجَانِي پَانْ پَانْ کَر پَانْ لَہِي
پَانْهِن پَسِي پَانْ کَہِي پَانْهِن هِيئِي مَحْبُوبُ

By himself he knows his own person; his own person takes notice of himself;

By himself he sees himself; by himself he is beloved. Sh. Kal. I, 18.

پَانْهِن جَو آہِي پَانْ آؤْ عَجِيْبَن کَہِي

Thou thyself art thy own (i. e. thy soul's friend);

thou (thyself art) in presence of (thy) friends. Sh. Ābirī V, 12.

پُوجَا گر مہ پَان کھی جوگی رکھیج جوگی

Do not worship thyself; o Jōgī, keep (thy) devotion! Sh. Rāmākālī VII, 20.

تُون پَنھن جي بهاء کهي کينئي چوندِين تہ مون کهي
پَنھن جي اکھ مون کتر کڏھن ٿي

How wilt thou say to thy brother: let me pull out the mote from thy eye? Matth. 7, 4.

In this last sentence the subject, to which the reciprocal pronoun is to be referred, must be found out from the context or the emphasis of the speaker.

دھُر dhure is not a reciprocal pronoun, as alleged by Capt. Geo. Stack; it is the Locative of دھُر dhuru, 'extremity', 'exact spot' (Panjābī: dhur, adv.), used adverbially. The same is to be remarked of پِنڌ pinḍ, which is the Locative of پِنڌ pinḍu, s. m. 'body', and signifies: 'in person'. For this reason its Genitive is پِنڌ جو pinḍa jō etc.

پر پُچھ پِنڌ پانھن جو مَنجھس مَنھ پايو

But ask thy own body (i. e. thyself), having turned thy face upon it. Golden Alphabet 43, 7.

'One another' is expressed in Sindhī in the following way:

ھينئا ھيگرا پَن کهي سَدائين سارين

Their hearts always remember each other. Maj. 200.

§. 38.

VIII. PRONOMINAL ADJECTIVES.

Under this head we class only such adjectives, as participate more or less of the nature of pronouns and are somewhat irregular in their inflexion, and such, as are derived from pronominal themes. All other adjectives, which may, according to their position in a sentence, supply the place of the pronoun, we exclude from this list, such as: **فُلَانُو** *fulānō*, a certain person, **هِكِرُو** *hikirō*, one, **بِنُو** *biō*, another, **سَجُو** *sajō*, whole, as they are treated and constructed as regular adjectives.

1) Indefinite pronominal adjectives.

We have to deal here with the pronominal adjectives **سَبْهُ** *sabhu*, whole, all, every one; the emphatic form of which is **سَبْهُوِي** *sabhōi*; with the compound **سَبْهُكُو** *sabhukō*, every one, and **مِرْيُوِي** *miryōi* or **مِرُوِي** *mirōi*, all, whole, every one.

a) The pronominal adjective **سَبْهُ** *sabhu*.

It is derived from the Sansk. **सर्व**, Prāk. **सव्व**; Hindūstānī: *sab* (Marāṭhī: *sarv*); in Sindhī *b* has been aspirated (as in Panjābī: *sabh*) on account of the elided *r* (see: Introd. §. 15, B. c.)

SINGULAR.

Nom. **سَبْهُ** *sabhu*; fem. **سَبْهَ** *sabha*.

Format. } **سَبْهَ** *sabha*, com.
Instrum. }

Genit. **سَبْهَ جُو** *sabha jō* etc.

Dative. **سَبْهَ كَهِي** *sabha khē*.

Accus.	{ سَبْهَ sabha khē. سَبْهُ sabhu; fem. سَبْهَ sabha.
Ablat.	سَبْهَ كَهَانَ sabha khā.

PLURAL.

Nom.	سَبْهَ sabhe, com.
Format. Instrum.	{ سَبْهَانِ sabhane, سَبْهَانِ sabhine; سَبْهَانِ sabhi- nine; سَبْهَانِ sabhē.
Genit.	سَبْهَانِ جَوِ sabhane jō etc.
Dative.	سَبْهَانِ كَهِي sabhane khē etc.
Accus.	{ سَبْهَانِ كَهِي sabhane khē. سَبْهَ sabhe.
Ablat.	سَبْهَانِ سَبْهَانِ sabhaneā (سَبْهَانِ sabhinā). سَبْهَانِ كَهَانَ sabhane khā etc.

In the Nom. Plur. we find occasionally سَبْهَ sabhē written, instead of سَبْهَ sabhe. In the Formative Plural سَبْهَانِ sabhē may be used, instead of سَبْهَانِ etc., when the noun immediately follows in the Formative (ē).

عَبْرَ سَبْهَ عَبْتُ وَقْتُ وَنَجَايِمِ يَأْنُهُنْ جَا

My whole life is useless; my time (pl.) has been lost by me. Sh. Surāg. V, Epil.

اَللّٰهُ اَنْ يَّرِنِّيْ جَا سَبْهِيْ كَاچَ سَرَنِ

By Allah all the undertakings of that friend are carried out. Maj. 688.

وَيَتَّهَانِ يَرْثُ سَيْنِ نِتْ تَرْمَايُو نَيْنِ

جِلْدَ سُونَهَارَا سَبْهِيْنِ يَرْيِنِ بِنَا مُعْخَفَ مَوْجَارَا

Sitting they read with love, causing always their eyes to shed tears;

Volumes beautiful in all ways, and other elegant books. Maj. 140. 141.

سَائِنِي جُو سَوَگَنْدُ جُو سَاجَنُ سَبِهَنان سُنِهِنُو

It is an oath of the Lord (i. e. by the Lord), that my friend is the most beautiful. Sh. Barvō Sindhī II, 6.

b) The pronominal adjective سَبِهَوِي sabhōī.

The inflection of سَبِهَوِي, 'all', 'whole', 'every one', is somewhat irregular.

SINGULAR.

Nom. سَبِهَوِي sabhōī; fem. سَبِهَائِي sabhāī.

Format. } سَبِهِي سَبِهِي sabhēī; fem. سَبِهَائِي sabhāia.
Instrum. }
etc. etc.

PLURAL.

Nom. سَبِهِي sabhēī, or: سَبِهَائِي sabhāī, com.

Format. } سَبِهِي sabhinī or: سَبِهِي sabhinī.
Instrum. }
etc. etc.

Ablat. سَبِهَانِي sabhināī or: سَبِهَانِي sabhineāī.

آء پُنُهون پِيهي وِتْرَا سَوَر سَبِهِي

Come in, o Punhū! all pains are gone! Sh. Dēsī II, Epil.

سَبِهِي جِي سَيِدُ چَوِي آهي اَتِ اَمَان

The safety of all, says the Sayyid, is there. Sh. Ābirī V, 6.

تَوَدِي کهي تَعْظِيمَ پِي سَبِهَانِي اَمِري

To Tōdī (Suhinī) belongs more honour than to all (others). Sh. Suh. III, 9.

c) The pronominal adjective سَبْهُكُو sabhukō.

The compound pronominal adjective سَبْهُكُو sabhukō is inflected as follows:

SINGULAR.

Nom. سَبْهُكُو sabhukō; fem. سَبْهَكَا sabhakā.

Format. سَبْهَكْنَهَن sabhakāhē, com.

etc. etc. etc.

PLURAL.

Nom. سَبْهَكِي sabhakē, com.

Format. سَبْهَكْنِ sabhakane.

etc. etc. etc.

There is also a neuter form of this pronoun: سَبْهُكِي sabhukī. The emphatic form سَبْهُكُوِي sabhukōī is also used (see کُوِي).

سَانَوَن کَهَرِي سَبْهَكَا هِيئِي سَرَهِي سِيَارِي

In Sāvan (July—August) every one slips (into the river), this one (goes into it) merry in the cold season. Sh. Suh. III, 17.

اچَان وِيلَه سَبْهَكْنَهِن وَنچَان وَاجَهَاڻِي

I come at every time, using shifts I go. Sh. Barvō Sindhī II, 7.

پِي پِيَالُو عِشَق جُو سَبْهَكِي سَجْهَوَسُون

Having drunk a cup of love we understood every thing. Sh. Kal. II, Epil.

d) The pronominal adjective مِرْيُوِي miryōī.

The pronominal adjective مِرْيُوِي miryōī or مِرْوِي mirōī is inflected in the same manner as سَبْهَوِي sabhōī.

SINGULAR.

Nom. مِرْيَوِي miryōī or; مِرْوِي mirōī; fem. مِرْيَاي miryāī.

Format. **مِریٰ** miryē or: **مِریٰ** mirē; fem. **مِریٰی** miryāia.
etc. etc. etc.

PLURAL.

Nom. مَرِيَّيْ miryēi or مَرِيَّيْ mirēi; مَرِيَّيْ mirāi (in Lār); com.

Format. مِرْنِي mirinī; مِرْيَانِي miryanī.
etc. etc.

Ablat. **مِرِينَا** mirineā or: **مِرِينِ كَهَان** mirinī khā.

مِزْيُوتِي چَنكُو وَنُ چَنكُو يَهْدُ تَهو دِثِي

Every good tree gives good fruit. Matth. 7, 17.

جِئْنُ فَاهِي جَكَ مِينِ ثَيْنَهَ مَرِيئِي ثُونِ

There is no living in the world; all the days (of life) are two. Sh. Kal. II, Epil.

مِزْنُونِ مُؤَكَّدَ كَالِهَ كُنْدَا وَمَا كَاپَرِي

The devotees, taking yesterday leave from all, went off. Sh. Rāmakalī VII, Epil.

The Locative Sing. masc. **مَرِثِي** mirēī, 'in all', 'throughout', 'altogether', is very frequently used, where we would employ the simple adjective all, whole; but it is to be noticed, that the Locative **مَرِثِي** mirēī always follows immediately the noun, on which the stress is thus to be laid.

لَكُمْ كُوسُو ۖ وَاءُ لَوْكَ مِزْيِي لَهَسِيئُو

A hot wind has set in; the world in all (i. e. the whole world) has been singed. Sh. Ābirī I, 11.

رَأَوُ مِزِيَّتِي رَتَ سَانَ كَارِنِ كَانَدَهْ كُكُورِ

The gravel-stone throughout (i. e. all) make red with blood for the sake of (thy) husband. Sh. Ābirī VIII, 8.

جَاجَكَ تَو مَتَهَاءَ مِلَكَ مِزِيَّتِي كَهَوْرِيَانِ

O bard! upon thee (i. e. for thy sake) I sacrifice all (my) property. Sh. Sōr. IV, 10.

2) Correlative adjectives.

The Sindhī possesses a great facility to derive correlative adjectives from pronominal bases.

a) The pronominal adjectives, denoting 'quantity' are formed by affixing to the original Sanskrit-Prākṛit bases or other bases formed alike, the adjectival termination *rō*, as: *کیترو* *kētirō*, how much? Sansk. *कियत्* Prāk. *केत्तिञ्च*. As similar phenomenon is to be noticed in the cognate idioms, as Hindūstānī: *kittā* and *kit-nā*; Panjābī: *kit-nā*; Marāṭhī: *kitī* or with the affix *k*: *kitīk*; Gujārātī: *kēt-lō*; but Bangālī: *kat*.

b) The pronominal adjectives denoting 'size', are formed by affixing to the respective pronominal base the termination: *دَو* *ḍō*, as: *کیدَو* *kēḍō*, how large? This termination is properly not an adjectival affix, but an adjective: *وَدَو* *vaḍō*, 'great', the first syllable of which is dropped in this composition. This is clearly proved by the Marāṭhī, as: *kē-vaḍhā*, how great, and the Gujārātī: *kē-vaḍō* (but Panjābī: *kē-ḍā*, as in Sindhī).

All these pronominal adjectives admit again of a diminutive form, by adding the affix *rō* (see §. 11), as: *کیدِرَو* *kēḍirō*, how small?

c) The pronominal adjectives denoting 'kind' are formed by adding to the pronominal bases *kēha*, *jēha*, *tēha*, *ēha*, *hūa* (*ūha*), the diminutive affix *rō*, in consequence of which the long vowel of the pronominal

base is shortened to its corresponding short one, as:
 کِهَرَوُ kēharō, of what kind or manner?

The pronominal bases, from which these three kinds of adjectives are derived, are: ē or hē, this; ō (ū) and hō (hū), that; the relative jō (jē), the correlative sō (tē), and the interrogative kē.

We exhibit them in the following survey:

From the base:	Quantity.	Size.		Kind.
ē or hē	ايترو ētirō	ايڏو ēḍō	ايڏيرو ēḍirō	اِهَرَوُ ẽharō
	هيترو hētirō this much.	هيڏو hēḍō as large as this	هيڏيرو hēḍirō as small as this	هِيَرَوُ hiarō of this kind.
ō or hō	اوٽرو ōtirō	اوڏو ōḍō	اوڏيرو ōḍirō	اُهَرَوُ uharō
	هوٽرو hōtirō that much	هوڏو hōḍō as large as that	هوڏيرو hōḍirō as small as that	هُرَوُ huarō of that kind.
jō (jē) and sō (tē)	جيترو jētirō as much	جيڏو jēḍō as large	جيڏيرو jēḍirō as small	جِهَرَوُ jēharō of which kind.
	تيترو tētirō so much	تيڏو tēḍō so large	تيڏيرو tēḍirō so small	تِهَرَوُ tēharō of that kind.
kē	کيترو kētirō ¹⁾ how much	کيڏو kēḍō how large	کيڏيرو kēḍirō how small	کِهَرَوُ kēharō of what kind.

All these correlative adjectives are inflected regularly, according to their respective termination (masc. and fem.).

1) Not to be confounded with کيترو is the interrogative pronominal adjective ڪٿون kāō, which of more than two, Sansk. कतम; about its formation see Introd. §. 9.

§. 39.

IX. PRONOMINAL SUFFIXES,
attached to nouns and postpositions.

Instead of the inflected cases of the absolute personal and possessive pronouns the Sindhī uses very extensively the so-called suffixes or pronouns, which are affixed to nouns, postpositions (adverbs) and verbs. The use of these suffixes constitutes quite a peculiar feature of the Sindhī language and distinguishes it very advantageously from all the kindred idioms of India, which are destitute of pronominal suffixes; but at the same time the construction of the sentences is very frequently thereby rendered so intricate, that it presents great embarrassments to a beginner. In this respect the Sindhī quite agrees with the Paštō and the Persian, being the connecting link between the Indian and Iranian languages.

Here we shall describe the manner, in which the suffixes are attached to nouns and postpositions; the verbal suffixes will be treated in their proper place.

The pronominal suffixes, which are added to nouns and adverbs, are:

Singular.	Plural.
I pers. م me.	اُون ũ or هُون hũ.
II pers. ا e.	وَ va.
III pers. س se.	ن ne or نا na.

The suffix of the I pers. Sing. me corresponds to the Prākṛit Genitive Sing. मे my; the Persian suffix is م am, Paštō me, as in Sindhī.

The suffix of the II pers. Sing. e has sprung from the Sansk. Genitive Sing. ते, thy, t being elided in Sindhī according to Prākṛit rule (see Introd. §. 7). In Persian

final e (tē) has been dropped and t preserved (= at), whereas the Paṣtō has retained the original form of this pronoun, only with transition of the tenuis into the media = ॐ de.

The suffix of the III pers. Sing. se is to be referred to the Prākṛit Genitive **से** (shortened from **अस्य**), literally: hujus. In Persian it has become **شـ**, whereas in Paṣtō s has been changed to h (Zend hē) and then altogether elided = **هي** ē.

The suffix of the I pers. Plur. ũ or hũ accedes to postpositions only, no suffix of the I pers. Plur. being in use with nouns. It is a contraction from the Prāk. Genitive Plur. **अम्हो**, the first syllable being dropped in Sindhī. The Persian form is **ما** mā, Paṣtō **مو** mū or **ام** um.

The suffix of the II pers. Plur. ; va is derived from the Sansk.-Prāk. Genitive Plur. **वो**; Persian on the other hand **شما** (pointing to the Sansk. Genit. Plur. **युष्माकम्**) but Paṣtō **مو** mū (m = v).

The suffix of the III pers. Plur. ne or na has apparently sprung from an old pronominal base **न** na, which is already in Pāli substituted for **सो**, that; the Prāk. Genit. Plur. would be **णेहिं** (cf. Lassen p. 325; Var. VI, 4), shortened ne, or na from **णान**.

These suffixes, according to their etymology, supply, when attached to nouns, the place of possessive pronouns; but when joined with postpositions or adverbs, they may stand in lieu of any inflected personal pronoun. The suffix however, which properly belongs to the noun, may also be attached to the verb, as will be explained under the verbal suffixes.

§. 40.

I. Pronominal suffixes attached to nouns.

When a suffix accedes to a noun, its final vowel undergoes in some instances a change. But it is to be noticed, that the suffixes are not used promiscuously with nouns, but for the most part only with those referring to man, far less with those referring to animals or to inanimate objects.

In the Nominative Singular:

- 1) Nouns ending in 'u' undergo no change before the suffixes.
- 2) Nouns ending in \bar{o} generally shorten the same to 'u'; but \bar{o} may also keep its place before the suffixes.
- 3) Masc. nouns ending in \bar{i} change the same for euphony's sake either to *yu* or to *ya*.
- 4) Fem. nouns ending in \bar{i} change the same either to *ya* or shorten it to 'i'.
- 5) Nouns ending in 'e' (i) remain unaltered before the suffixes.

In the Formative Singular the suffixes accede to the final vowel without any further change, with the exception of nouns ending in \bar{o} , the Formative Singular of which terminates before suffixes in \check{a} , and not in \bar{e} .

In the Nominative Plural a final long vowel is shortened respectively and final nasal *n* dropped before the suffixes; but final \bar{i} of masc. nouns is changed to *ya*, as in the Nom. Sing.

In the Formative Plural the suffixes accede to the termination *ne* without any further change.

Nouns ending in \bar{u} (\check{u}) and \bar{a} are hardly ever found with suffixes; of nouns ending in 'a' there are some instances, but they are very rare, and only found in poetry. On the whole the suffixes are for the most part attached

to nouns ending in 'u' and ō, far less to those ending in ī (masc. and fem.) and 'e'.

The way, in which the suffixes are attached to nouns, may best be learnt from the following examples.

1) Nouns ending in u (masc.)

Nom. Sing. نَيْنُ nēnu, eye; Format. نَيْنَ nēna.

Nominative.

Sing. { I pers. نَيْنِمُ nēnume, my eye.
II pers. نَيْنِي nēnue, thy eye.
III pers. نَيْنِسِ nēnuse, his eye.

Formative.

Sing. { I pers. نَيْنِمُ nēname; نَيْنِهْمُ nēnahime.
II pers. نَيْنِي nēnae; نَيْنِهْ nēnahe.
III pers. نَيْنِسِ nēnase; نَيْنِهْنِسِ nēnahīse.

Nominative.

Plur. { II pers. نَيْنُو nēnuva, your eye.
III pers. نَيْنِي nēnune, their eye.

Formative.

Plur. { II pers. نَيْنَوُ nēnava; نَيْنِهْنَوُ nēnahīva.
III pers. نَيْنِي nēnane; نَيْنِهْنِ nēnahine.

Nom. Plur. نَيْنَ nēna; Form. نَيْنِي nēnane.

Nominative.

Sing. { I pers. نَيْنِمُ nēname, my eyes.
II pers. نَيْنِي nēna-e, thy eyes.
III pers. نَيْنِسِ nēnase, his eyes.

Formative.

نَيْنِمِ nēnanime.
نَيْنِي nēnanī.
نَيْنِسِ nēnanise.



	<i>Nominative.</i>	<i>Formative.</i>
Plur.	II pers. نَيْنَوَ nēnava, your eyes.	نَيْنَوِ nēnaniva.
	III pers. نَيْنِنِ nēnane, their eyes.	نَيْنِنِ nēnanine.

In the Formative Sing. there is instead of the suffix me, the form hime also in use, as: نَيْنِهَمِ nēnahime; and instead of se we find likewise the form hise, as: نَيْنِهَسِ nēnahise. In the Format. Plur. the suffix of the II pers. ē is generally contracted with the final e of the termination ne to ē (ē) or even ī, or hē is affixed, to avoid a hiatus, as: نَيْنِنِ nēnanē, نَيْنِنِ nēnanī or: نَيْنِنِه نēnanehe.

In poetry final 'u' is frequently lengthened again to ō before the suffixes; but final 'a' may also be likewise lengthened, if required by the metre, as: نَيْنَانَ nēnāna, instead of نَيْنَنَ nēnana.

Some nouns of this class, which do not change final 'u' in the Formative Singular, are somewhat irregular in attaching the suffixes. These are: پِي پِي piu, father, بھاء bhāu, brother, ماء māu, mother, دھي dhiu, daughter, نھ nuhu, daughter-in-law.

پِي piu, father.

SINGULAR.

Nomin. and Format.: پِي piu.

Sing.	I pers.	پِيَمِ piume; پِيَامِ piāme; پِيْنِهَمِ pinhame; پِيْنِهَمِ pinhime, my father.
	II pers.	پِيِي پِي_u-e; پِيَاءِ piāe; پِيْنِهِي pinhē, thy father.
	III pers.	پِيُسِ piuse; پِيَاسِ piāse; پِيْنِهَسِ pinhase, his father.

Plur.	{	II pers. پُورَ piuva; پِآوَ piāva; پِنْهَوَ pinhava,
		your father.
	{	III pers. پُونِ piuna; پِنْهُونِ pinhune, their father.

PLURAL.

Nomin. پُورَ piura; Format. پُورَنِ piurane or: پُونِ piune.
Nominative. *Formative.*

Sing.	{	I pers. پُورَمِ piurame, پُورَانِمِ piuranime.
		my fathers; پُونِمِ piunime.
		II pers. پُورِیَ piura-e, thy fathers; پُونِیَ piunī.
	{	III pers. پُورَسِ piurase, his fathers; پُونِسِ piunise.

Plur.	{	II pers. پُورَوَ piurava, your fathers; پُونِیَوَ piuniva.
		III pers. پُورَانِ piurana, their fathers; پُونِنِ piunine.

بھاء bhāu, brother.

SINGULAR.

Nominative and Formative بھاء bhāu.

Sing.	{	I pers. بھَاؤْمِ bhāume; بھَاؤْمِ bhāme; بھَاؤْمِ bhā- name, بھَاؤْمِ bhānime, my brother.
		II pers. بھَاؤِ bhā-e; بھَاؤِیَ bhānē, thy brother.
		III pers. بھَاؤِسِ bhāse; بھَاؤِسِ bhānuse, his brother.
Plur.	{	II pers. بھَاؤَوَ bhāuva, بھَاؤَوَ bhānuva, your brother.
		III pers. بھَاؤَانِ bhāuna, their brother.

PLURAL.

Nomin.: **بَهَائِرَ** bhāura; Format.: **بَهَائِرِنِ** bhāurane or:

بَهَائِنِ bhāune. †

Nominative.

Formative.

I pers. **بَهَائِرِمِ** bhāurame,
my brothers.
etc.

{ **بَهَائِرِنِمِ** bhāuranim.
بَهَائِنِمِ bhāunime.
etc.

مَاءَ māu, mother.

SINGULAR.

Nominative and Formative: **مَاءَ** māu.

Sing. { I pers. **مَائِمِ** māume; **مَامِ** māme; **مَائِهِمِ** mānhime,
my mother.
II pers. **مَاءَ** mae; **مَائِي** mane, thy mother.
III pers. **مَائِسِ** māuse; **مَاسِ** mase; **مَائِسِ** mānuse;
مَائِسِ mānise, his mother.

Plur. { II pers. **مَآوَ** māva; **مَائُوَ** mānuva, your mother.
III pers. **مَانِ** māne; **مَائِنِ** mānune, their mother.

PLURAL.

Nomin.: **مَائِرَ** māura; Format.: **مَائِنِ** māune.

Nominative.

Formative.

I pers. **مَائِرِمِ** māurame, my mothers;
etc. **مَائِنِمِ** māunime.
etc.

دِهِي dhiu, daughter.

SINGULAR.

Nomin. and Format. **دِهِي** dhiu (**دِهِيَا** dhia).

Sing. I pers. **دِهِيْمِ** dhiume; **دِهِيَامِ** dhiamе; **دِهِيْنِمِ** dhī-
name; **دِهِيْنِمِ** dhīnime, my daughter.

Sing.	{	II pers. دِهِيَّ dhiya-e; دِهِيْنِي dhīne, thy daughter.
		III pers. دِهِيْس dhiuse, دِهِيْس dhiase; دِهِيْنِس dhī-nuse, his daughter.

PLURAL.

Nomin.: دِهَارُ dhiaru; Format.: دِهِيْن dhiune.

Nominative.

Formative.

I pers.	دِهَارُم دِهَارُم dhiarume, my daughters. etc.	دِهِيْنِم دِهِيْنِم dhiunime. etc.
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نُه nuhu (or: نُه), daughter-in-law.

SINGULAR.

Nominative and Formative: نُه nuhu.

Sing.	{	I pers. نُھُم nuhume; نُھَم nuhame; نُھِنُم nuhi-name; نُھِنِم nuhinime, my daughter-in-law.
		II pers. نُھِيْ nuhu-e; نُھِيْ nuhē; نُھِيْنِي nuhinē, thy daughter-in-law.
		III pers. نُھِس nuhuse; نُھَس nuhase; نُھِنِس nuhinise, his daughter-in-law.

Plur.	{	II pers. نُھُو nuhuva, your daughter-in-law.
		III pers. نُھُنِ nuhune; نُھَنِ nuhane, their daughter-in-law.

PLURAL.

Nomin.: نُھَارُ nuharu; Format.: نُھَنِ nuhane.

Nominative.

Formative.

I pers.	نُھَارُم نُھَارُم nuharume, my daughters-in-law. etc.	نُھِنِم نُھِنِم nuhunime. etc.
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A noun with suffixes may be followed by post-positions; in this case the suffixes are added to the Formative of a noun.

ماڙهن چيو مانس ڪهي تہ تون پان ڇهينس

The people said to his mother: ask him thyself.
Maj. 42.

اهو پترہ بن پوي جو بهانم جو سر وڌهي

May that thy son fall into the forest (i. e. away with that thy son), who will cut off my brother's head.
Story of Rāe Diācu p. 1.

امر ڪهه ڪهروء مونهان وڃي ساهڙو

O mother, away with thy house (literally: to the well with thy house); away from me goes the little caravan.
Sh. Hus. II, 7.

جهول نہ جهلي سنهني سائر ست سندياس

جنهن اهڙي ڄاڻي عاجزان سا مر مڙڪي ماس

پسين جي پئاس تہ ڪي عشق آئين

By no perplexity was Suhinī kept back; in the stream was her devotion;

From which poor (woman) such a one was born, that her mother may well boast:

If thou seest her father, thou mayst also love him a little. Sh. Suh. III, 13.

ماء ۽ بهائرس ٻاهر بيٺا آهين

Thy mother and thy brothers are standing outside.
Matth. 12, 47.

مانس ۽ بهائرس ٻاهر بهي سانس گالهائين ڪهريو

His mother and his brothers, standing outside, wished to speak to him. Matth. 12, 46.

وَهَانَ جَان مَاتِهَ كَرِي وَسَارِي وَيَنَانِ

ثَان وَارِي جِينِي وَنَجِي هِنْتُون كِنِكْتُو كِينَانِ

When I sit in silence, having forgotten their abuses,
Then my heart goes like sand, moaning after them.
Maj. 679, 680.

أَجْ ذَ مَآلِهَاتُون هُونِ ثِينَهَاتِي نَجِيرِي

To-day there is no talk (مَآلِهَاءَ) of theirs; they are
the whole day in the hut. Sh. Mūm. Rēnō V, 12.

2) Nouns ending in ō.

Nouns ending in ō do not differ essentially from those in 'u', as regards the annexion of the suffixes; they generally shorten final ō to 'u', but they may also retain the same in the Nom. Sing., which is frequently the case in poëtry. The Formative Sing. always terminates in 'a', not in ē, when followed by suffixes. In the Nomin. Plural final ā may be likewise preserved before suffixes, instead of being shortened to 'a'.

مَتِهَو mathō, head.

SINGULAR.

Nom.: مَتِهَو mathō; Form.: مَتِهِي mathē = مَتِه matha.

	Nominative.	Formative.
Sing.	I pers. مَتِهَم mathume, my head;	{ مَتِهَم ¹) mathame; مَتِهَم mathahime.
	II pers. مَتِهِي ²) mathu-e, thy head;	{ مَتِهِي matha-e; مَتِهِي mathahe.
	III pers. مَتِهَس mathuse, his head;	{ مَتِهَس mathase; مَتِهَس mathahīse.

1) In Sirō the people very commonly substitute 'i' instead of 'a' in the Formative Sing. as: مَتِهِي mathime etc.

2) In poëtry the long vowels may be retained, as: مَتِهَو mathō-e, مَتِهَان mathā-na.

Plur.	{	II pers. مَتَهُوْ your head; مَتَهُوْ	مَتَهَّهِنُوْ
		mathuva,	mathava; mathahīva.
	{	III pers. مَتَهْنِ their head; مَتَهْنِ	مَتَهَّهْنِ
		mathune,	mathane; mathahane.

PLURAL.

Nomin.: مَتَهَا mathā; Format.: مَتَهْنِ mathane.

*Nominative.**Formative.*

Sing.	{	I pers. مَتَهْمِ mathame,	مَتَهْنِمِ mathanime.
		my heads;	
		II pers. مَتَهْيِ matha-e,	مَتَهْنِيْ mathanī;
		thy heads;	مَتَهْنِيْه ماثانيه.
		III pers. مَتَهْسِ mathase,	مَتَهْنِس ماثانيس.
		his heads.	
Plur.	{	II pers. مَتَهُوْ mathava,	مَتَهْنِوْ mathaniva.
		your heads.	
		III pers. مَتَهْنِ mathane,	مَتَهْنِنِ mathanine.
		their heads.	

كِيْرُ اَنْهِيْنَ كِتَهَانَ هَلِيْنَ كُجَاژُوْ نَالُوْ

Who art thou, whence comest thou, what is thy name?
Maj. 167.

جِيْ نَظْرُ نَاتَهْ جُوْ اُتِيْ اَوْتَارَانَ
اِهِيْ اُهَنْجَانَانَ لِيْكَ بَهْنِيْ لُوْكَ مِيْنَ

Where the sight of the Lord is, there are their
abodes.

These are their tokens: concealed they wander about
in the world. Sh. Rāmak. II, 9.

3) Nouns ending in ī (masc.)

Nouns ending in ī (m.) generally change the same to ya, far less to yu, before the accession of the suffixes; in the Formative Sing. ē must always be changed to ya. The same is the case in the Nom. Plur., so that only the context can decide, whether a noun is put in the Nominative or Formative Sing. or in the Nominative Plural.

In poëtry a final short vowel may be lengthened before a suffix, as: دَهْنِيَّاسِ dhanyāse, instead of: دَهْنِيَّاسِ dhanyase.

SINGULAR.

Nom.: دَهْنِي dhani, master; Form.: دَهْنِيَّ dhanya.

*Nominative.**Formative.*

Sing.	{	I pers.	دَهْنِيَّامِ dhanyame,	دَهْنِيَّامِ dhanyame.
			دَهْنِيَّامِ dhanyume,	my master.
		II pers.	دَهْنِيَّاهِ dhanya-e,	دَهْنِيَّاهِ dhanya-e.
			دَهْنِيَّاهِ dhanyu-e,	دَهْنِيَّاهِ dhanyahe.
			thy master.	
Plur.	{	III pers.	دَهْنِيَّاسِ dhanyase,	دَهْنِيَّاسِ dhanyase.
			دَهْنِيَّاسِ dhanyuse,	his master.
		II pers.	دَهْنِيَّوِ dhanyava,	دَهْنِيَّوِ dhanyava.
			دَهْنِيَّوِ dhanyuva,	
			your master.	
	{	III pers.	دَهْنِيَّانِ dhanyane,	دَهْنِيَّانِ dhanyane,
			دَهْنِيَّانِ dhanyune,	their master.

PLURAL.

Nom.: دَهَنِي dhanī; Format.: دَهْنِيْن dhanyune.

*Nominative.**Formative.*

Sing.	{	I pers. دَهْنِيْم dhanyame, my masters.	{	دَهْنِيْم dhanyunime.
		II pers. دَهْنِيْ dhanya-e, thy masters.		دَهْنِيْ dhanyunī.
		III pers. دَهْنِيْس dhanyase, his masters.		دَهْنِيْس dhanyunehe.
Plur.	{	II pers. دَهْنِيَو dhanyava, your masters.	{	دَهْنِيَو dhanyuniva.
		III pers. دَهْنِيْن dhanyane, their masters.		دَهْنِيْن dhanyunine.

وِیْرُوْتَارَ وُجُوْدَ مِیْنِ پَرِیْمِ جِی پِجَارَ

There is constantly in my body the talk of my friend. Sh. Suh. IV, 7.

دَهْنِيْمِ كَرِ مَهْ دَهَارَ پَاژَو تَنِ پَرِیْنِ كَهَانِ

O my master, do not make apart (thy) quarter from those friends. Sh. Barvō III, 5.

جِيْدَانِ سَدَهَرُ سَكَهْنِيْآسِ تِيْدَانِ وَهِي وَهْ سَامُهُونِ

Because her steersman is sturdy, therefore she floats facing the current. Sh. Surāg. III, 6.

4) Nouns ending in ī (fem.)

Nouns ending in ī (fem.) either shorten final ī to 'i' before the suffixes or change it to ya; the latter is always the case with adjectives and participles ending in ī. The termination of the Nomin. Plur. ū is shortened to 'u' and the final nasal dropped before the suffixes.

SINGULAR.

Nom.: بَائِي bāī, lady; Format.: بَائِي bā-ia.

		<i>Nominative.</i>	<i>Formative.</i>
Sing.	I pers.	بَائِمِ bāime, بَائِمِ bāyame, my lady.	بَائِمِ bāyame.
	II pers.	بَائِي bāyē, بَائِي baya-e, thy lady.	بَائِي bāya-e.
	III pers.	بَائِسِ bāise, بَائِسِ bāyase, his lady.	بَائِسِ bāyase.
Plur.	II pers.	بَائَوِ bāiva, بَائَوِ bāyava, your lady.	بَائَوِ bāyava.
	III pers.	بَائِنِ bāine, بَائِنِ bāyane, their lady.	بَائِنِ bāyane.

PLURAL.

Nom.: بَائُونِ bāyū; Format.: بَائُونِ bāyune.

		<i>Nominative.</i>	<i>Formative.</i>
Sing.	I pers.	بَائِمِ bāyume, my ladies.	بَائِنِمِ bāyunime.
	II pers.	بَائِي bāyu-e, thy ladies.	بَائِنِي bāyunī.
	III pers.	بَائِسِ bāyuse, his ladies.	بَائِنِسِ bāyunise.
Plur.	II pers.	بَائَوِ bāyuva, your ladies.	بَائِنَوِ bāyuniva.
	III pers.	بَائِنِ bāyune, their ladies.	بَائِنِنِ bāyunine.

In poetry final *ī* is occasionally not changed to *ya*, but simply to 'a', as:

جِڪَا ڀُڄَندَم سا

if there is any power of mine, it is that. Sh. Kēḍ. IV, 9.

پُپھي puphī, a father's sister, has, besides the regular forms, also پُپھنم puphiname or: پُپھنيم puphinime.

چوڏھين مَآھ چَندَر جَئي پَر مِين پاڳرياس

Like the moon on the fourteenth of the month was his turban in the plain. Sh. Kēḍ. V, 1.

کوڙهي ڪنهن نه ڀڄيا اندر اندوهيان

Not by any messenger have they been asked; inside is their grief. Sh. Rāmāk. VI, 4.

5) Nouns ending in *e* (fem.)

Nouns ending in *ě* remain either unaltered before suffixes or change final *ě* (*i*) to *ya*, as well in the Nominative as in the Formative Singular.

SINGULAR.

Nom.: چھوگر čhōkare, girl; Format.: چھوگر.

Nominative.

Formative.

Sing.	I pers.	چھوگرِم čhōkarime, thy girl; the same.
		چھوگرِيم čhōkaryame.
	II pers.	چھوگرِي čhōkarē, thy girl; the same.
		چھوگرِيِي čhōkarya-e.
		چھوگرِيِه čhōkaryahe.
	III pers.	چھوگرِيس čhōkarise, his girl; the same.
		چھوگرِيس čhōkaryase.

Plur.	II pers.	چھوگرِو	čhōkariva, your girl; the same.
		چھوگرِیو	čhōkaryava.
	III pers.	چھوگرِین	čhōkarine, their girl; the same.
		چھوگرِین	čhōkaryane.

PLURAL.

Nom.: چھوگرِیون čhōkaryū; Form.: چھوگرِین čhōkarine.

		<i>Nominative.</i>	<i>Formative.</i>
Sing.	I pers.	چھوگرِیم čhōkaryume, my girls.	چھوگرِین čhōkarinime
	II pers.	چھوگرِی چھوگرِی čhōkaryu-e, thy girls.	چھوگرِینی čhōkarinī
	III pers.	چھوگرِیس čhōkaryuse, his girls.	چھوگرِینس čhōkarinise.
Plur.	II pers.	چھوگرِیو čhōkaryuva, your girls.	چھوگرِیو čhōkariniva
	III pers.	چھوگرِین čhōkaryune, their girls.	چھوگرِین čhōkarinine.

The substantive noun جوء jōe or زوء zōe, wife, presents, when joined by suffixes, some irregularities, as:

SINGULAR.

		<i>Nominative.</i>	<i>Formative.</i>
Sing.	I pers.	جؤیم jōime, my wife.	The same.
		جؤیم jōyame;	
		جؤنم jōname; جؤنهم jōnhame;	
		جؤنیم jōnime; جؤنهم jōnhime;	

		<i>Nominative.</i>	<i>Formative.</i>
Sing.	II pers.	جُوڻِي jōē, جُوڻِي jōye, thy wife.	The same.
		جُوڻِي jōya-e.	
	III pers.	جُوڻِي jōnē, جُوڻِي jōnhē.	The same.
		جُوڻِي jōise, جُوڻِي jōyase, his wife.	
Plur.	II pers.	جُوڻِي jōnase; جُوڻِي jōnhase.	The same.
		جُوڻِي jōiva, جُوڻِي jōyava, your wife.	
	III pers.	جُوڻِي jōnava, جُوڻِي jōnhava.	The same.
		جُوڻِي jōine, جُوڻِي jōyane, their wife.	
		جُوڻِي jōnane, جُوڻِي jōnhane.	

PLURAL.

	<i>Nominative.</i>	<i>Formative.</i>
I pers.	جُوڻِي jōyume, my wives. etc.	جُوڻِي jōyunime. etc.

جڏهين هو عدالت جي گادي تي ويٺو تڏهين جونس
چواڻي موڪليس

When he was seated on the judgement seat, his wife sent him word. Matth. 27, 19.

The other nouns, ending in ū, ā, 'a' are generally not used with suffixes, though occasionally one or another is found with a suffix; in this case final ū is changed to 'u' in the Nominative, and in the Formative to ua, whereas ā and 'a' keep their place before suffixes.

جي گا جَمَارَانِ¹) سَا مَنجِهَ گُونَدَرِ گُذَرِي

Whatever their lifetime is, it has been spent in sorrow.
Sh. Rāmāk. III, 4.

§. 41.

II. PRONOMINAL SUFFIXES

attached to. Postpositions and Adverbs.

The rules, according to which pronominal suffixes are attached to nouns, are also applicable in reference to postpositions and adverbs. Any pronominal suffix may be joined with a postposition, but with most of them only the suffix of the third person Singular and Plural is in use. It is however quite optional in Sindhī, either to subjoin a pronominal suffix to a postposition, or to put the absolute pronoun before it in the Formative, with or without the Genitive case-sign **جي**, as: **وَقَسِ** vāṭise, with him, or: **هُنَ وَتِ** hūna vate.

1) The postposition **سَندُو** sandō.

سَندُو sandō is originally not a postposition, but an adjective, and therefore declinable, as well as **جو**, the Genitive case-sign, for which it is very frequently substituted (see §. 18). It corresponds to the Panjābī **sandā**, being (Sansk. part. pres. **सन्त = सन्**) and signifies therefore: 'belonging to'. It is now used as a regular postposition, chiefly in connexion with suffixes, before such nouns, to which suffixes are not attached, either for the sake of the final vowel, or for perspicuity's sake, or, as in poetry, for the sake of the metre.

1) Short 'a' may be lengthened to ā in poetry for the sake of the rhyme.

SINGULAR.

Masc. سَندَو sandō.

Nom.: سَندَو sandō.

Form.: سَندَ sanda.

Sing.	I pers.	سَندُم sandume, my.	سَندَم sandame.
	II pers.	سَندُ sandu-e, thy.	سَندَ sanda-e.
	III pers.	سَندُس sanduse, his.	سَندَس sandase.

Plur.	I pers.	سَندُون sandū, our.	سَندَتُون sanda-ū.
	II pers.	سَندَو sanduva, your.	سَندَو sandava.
	III pers.	سَندِن sandune, their.	سَندِن sandane.

PLURAL.

Nom.: سَندَا sandā.

Form.: سَندِن sandane.

Sing.	I pers.	سَندَم sandame, my.	سَندَنِم sandanime.
	II pers.	سَندَ sanda-e, thy.	سَندَنِي sandanī.
	III pers.	سَندَس sandase, his.	سَندَنِيس sandanise.

Plur.	I pers.	سَندَتُون sanda-ū, our.	سَندَنِيتُون sandineū.
	II pers.	سَندَو sandava, your.	سَندَنِيو sandiniva.
	III pers.	سَندِن sandane, their.	سَندَنِين sandanine.

It has been stated already (see: nouns ending in ō, §. 40, 2) that ō and ā may also be preserved before the suffixes, as: سَندَوْم sandōme, سَندَاس sandāse etc.

Fem.: سَندِي sandī.

SINGULAR.

	<i>Nominative.</i>	<i>Formative.</i>
Sing.	I pers. سَندِيَمِ sandyame, my.	The same.
	II pers. سَندِيَّي sandya-e, thy.	"
	III pers. سَندِيَسِ sandyase, his.	"
Plur.	I pers. سَندِيَتُونِ sandyaū, our.	"
	II pers. سَندِيَوِ sandyava, your.	"
	III pers. سَندِيَنِ sandyane, their.	"

PLURAL.

Sing.	I pers. سَندِيُمِ sandyume, my.	سَندِيُنِمِ sandyunime.
	II pers. سَندِيُيِ sandyu-e, thy.	سَندِيُنِي sandyunī.
	III pers. سَندِيُسِ sandyuse, his.	سَندِيُنِسِ sandyunise.
Plur.	I pers. (not in use).	(not in use).
	II pers. سَندِيُوِ sandyuva, your.	سَندِيُونِو sandyuniva.
	III pers. سَندِيُنِ sandyune, their.	سَندِيُونِنِ sandyunine.

The Plural of سَندُو is very little in use, سَندُو preceding a noun in the Plural generally in the Singular.

سَوِّي سَانِيَهْ مَنَهْنِ جَو سَاجَنُ جِتِ سَندُوْمِ

Even that is my native country, where my sweetheart is. Maj. 86.

رَاجُ پَرَتَو رَبِّ كَهِي سُوْمَرَا سَندُوْمِ

Thy government, o Sūmarō! has been reconciled to the Lord. Sh. Um. Māruī VI, Epil.

مَازْهُونَ دِیْنَدَا مِیْهَنَّا جِیْکِی سِیْنِ سَنَدَا

The people (and) whosoever are thy relatives, will give thee reproaches. Maj. 292.

زَالِیْ مَتَهی بَه جَوْتِیُون

مُتْسِنِ مَتَهی وَارَ

هَتَهین سَوْتِیُون

مَتَهین چَوْتِیُون

اِهی سَنَدَنَ آجَارَ

The women have on the head two plaits,
The men have on the heads hair:
In the hands sticks,
On the heads plaits:

These are their habits. Verses of the Māmuīs.

جَنَّتْ سَنَدِیْنِ جُوهَ فَائِقِیْ هَلِیَا فِرْدَوْسَ دِیْ

The garden (of Eden) is their place; the noble ones have gone to Paradise. Sh. Kēd. IV, 5.

In poetry سَنَدُ is now and then used without suffixes, which must then be supplied from the context:

لَدَهَائِیْ لَطِیْفِ چَرِی سَنَدَا دَانِ دِیْسِنِ

The worthy ones, says Latīf, see his gifts. Sh. Sōr. I, 14.

2) Postpositions ending in 'u'.

سَانُ sanu, with.

SING.	PLUR.
I pers. سَانُمِ sānūme, with me.	سَانُھُونِ sānuhū, with us.
II pers. سَانُیْ sānu-e, with thee.	سَانُوْ sānuva, with you.
III pers. سَانُسِ sānuse, with him.	سَانُنِ sānune, with them.

In the same way the suffixes are attached to سِينُ sēnu, with. In the third person Plural we meet often in poetry the form سِينَانِ sēnāna or سِينَانِ sēnāne, instead of سِينِ sēnune.

جَانِ جَانِ سَانِي سَاهُ تَانِ پَارِجِ كُو مَه پُنْهَنِي سَانِ

As long as there is a breath with thee, compare none with Punhū. Sh. Maṣḍ. V, 5.

مُنْهَن جُو سَاهُ وَتُو سِينَانِ آيِلِ وَهَانِ كِينِي بَهَنْبُورِ مِينِ

My soul is gone with them, o mother! how shall I sit in Bhambōru? Sh. Hus. XI, Epil.

3) Postpositions ending in ě or ē (ě).

کَنِ kane or کَنِ kane, near, with, to.

SING.	PLUR.
I pers. کَنِمِ kanime, to me.	کَنِتُونِ kaneũ, to us.
II pers. کَنِی kanē, to thee.	کَنِوِ kaniva, to you.
III pers. کَنِسِ kanise, to him.	کَنِنِ kanine, to them.

About the derivation of کَنِ see §. 16, 4.

Other postpositions of this kind are: گَرِ gare, to; وَتِ vate, near, with; مَنجِهَ manjhe, in; هِيتِهَ hēthe, below etc. Before the suffix of the third person Sing. final i (e) is often lengthened to ī, as: وَتِيسِ vatise, near him, and before the suffix of the third person Plur. to ī, as: مَنجِهِيَنِ manjhīna, in them.

ایک قصر در لکھ سہسین گیس گنکھیون

In one palace there are lakhs of doors, in thousands are to it windows. Sh. Kal. I, 23.

جیکڏھین اُن کڻئون مارڻو تڏھین پڻ کھڻو آسھن جو آھي

If we are beaten by them, even then it is our advantage. Sindhī Read. Book, p. 64.

گا جا گالھ مڱري بڃد بڻدھاء مون

Whatever be the matter with thee, o Bījalu, let me hear that. Sh. Sōr. II, 17.

گرن م مڱرھيچ روڻي بچ م پدھرو

Do not unbosom thyself to them; weeping do not make it public. Sh. Ripa I, 8.

سندس چيلا وڻيس آيا

His disciples came unto him. Matth. 5, 1.

Postpositions and adverbs ending in ē are treated differently; they either retain ē before the suffixes or they shorten it to ě (i); thus the postposition کهي khē, the case-sign of the Dative or Accusative, retains its final ē before the suffixes, as: کھيس khēse, to him (her, it), کھين khēne or کھين khēna, to them, whereas اتي utē, upon, shortens final ē to ě (i) as: اٽس utise, upon him (her, it) or: اٽھيس utehise; اٽن utine, upon them or: اٽھين utehine. Others again vary, as: مٽھي mathē, upon (properly the Locative of مٽھو mathō, the head), مٽھي matha-e, upon thee (the Formative of مٽھو), but مٽھيس mathise, upon him (being properly the Locative of مٽھو, the top).

چَوَاسُو چارِ ماہِ مَتَہي وَسِئَا مِیْنِہَ

During the rainy season, four months, rains have fallen upon thee. Maj. 646.

مَتَہِسِ نَاہِ مَلَامُ جِي کِي پُچَہِیْن پُچَہِ سُو

There is no reproach upon it; if thou wilt ask any thing, ask it. Sh. Khambh. I, 10.

To the postposition مِیْنِ mē (in) the suffixes are attached in the following manner: مِیْنِسِ mēse, in him (her, it) or: مِیْنِسِ maīse (in Sirō); مِیْنُونِ maīnū, in us; مِیْنِ mēne or مِیْنِ mēna (in Sirō: مِیْنِ maina) in them.

4) Postpositions ending in ā, ā̃, āū, ō̃.

Those, which terminate in ā, remain unaltered before a suffix, as: کِیْنَا¹⁾ kīnā to thee, کِنَاسِ kēnāse, to him, کِیْنَانِ kēnāne, to them. Similarly کَہَانِ khā, from, as: کَہَانِسِ khāse, from him, کَہَانِ khane, from them (the final nasal being dropped before a following dental n); مَتَہَانِ mathā, from upon (properly the Ablative of مَتَہِ mathō, the head), مَتَہَانِ mathāe, from upon thee, مَتَہَانِسِ mathāse, from upon him; پُتَہَانِسِ puṭhiāse, from behind him, after him (properly the Ablat. of پُتَہِ puṭhe, the back).

Before the suffix of the third person Plural a euphonic 'i' is occasionally inserted, especially in poetry, as: مَنجَہَانِسِ manjḥāine, instead of: مَنجَہَانِ manjḥāne, out of them.

Those ending in āū, ā̃u, āu (termination of the Ablat. Sing.) remain likewise unchanged before suffixes, the final

1) This postposition or adverb is never found without suffixes.

nasal only being dropped before them, as: مَتَهَانْسِ mathāuse, from upon it, مَتَهَانْوِ mathāuva, from upon you; كَهَانْسِ khāuse, from it, كَهَانِ khāune, from them.

Those ending in ǝ change it to ǣ before suffixes, as: پُئَانْسِ puāse, behind him (from پُئُونِ puō).

تَدِهِن مَاء پُجِهِي كِهِي مَجِي كِهَرِي لَكِي كِينَاء

Then the mother asked Majnō: what (matter) has happened to thee? Maj. 44.

آئِنِ مُنْهِن جَا اَنگَرَا كَهَدَ نَ پَرِي كِينَانِ

My limbs melt, no languor befalls them. Sh. Khā-hōrī, Epil. I.

آئُونِ پَانِ مَتَهَانِي كَهَوْرِيَانِ اِينِهِن چِيَانِشِينِ

I sacrifice myself for thee; thus he spoke. [Maj. 755.

سَو سَبَهَوِي حَالِ مَنجَهَانِشِينِ مَعْلُومُ تَهِي

That whole state becomes known out of them. Sh. Kal. I, 17.

تَانِ سَو عَيْنِ جَو غَيْنِ جِي مَتَهَانْسِ نَقْطُو دُورِ گَرِينِ

Then that, which is yain, becomes zain, if thou remove from it the dot. Sh. Kal. I, 21.

هِيئِي سِرُ سَمَانُو كَهَوْتِ مَتَهَانْوِ كَهَوْرِيَانِ

This head is ready; o bridegroom, for you I sacrifice it. Sh. Kēd. IV, 8.

اَهَرَا دِينَه اِينْدَا جَو كَهَوْتِ كَهَانِشِينِ كَهَسَبُو

Such days will come, that the bridegroom will be taken from them. Matth. 9, 15.

SECTION III.

THE VERB.

The great deterioration, the modern Indian languages have undergone, is nowhere more apparent, than in their conjugational process. They have lost nearly all the Sanskrit tenses, especially those of the Past, which were too intricate for the conception of the vulgar, and have therefore been compelled to have recourse to compositions, in order to make up for the lost tenses. They differ very greatly as to the method, which they have followed in this respect, every one of them exhibiting some peculiar features, which are not to be met with in the other idioms.

Chapter XII.

Formation of the verbal themes, the Imperative and the Participles.

§. 42.

Formation of the verbal themes.

I. We have seen already (§. 7, 2) that the Infinitive of the Sindhī verbs, terminating in *aṇu*, corresponds to the verbal noun of the Sanskrit and Prākṛit. The root of the Sindhī verb is therefore not to be sought in the Infinitive, but in the Imperative, which exhibits the crude form of the verb without an additional increment, except that of the final vowel, which is no part of the verbal root.

Properly speaking there is only one class of verbs in Sindhī, as all verbs, with a slight difference, are inflected alike. There are therefore no different conjugations, as in Sanskrit, but the same rules of inflection apply equally to all verbs.

In some tenses though there is a marked difference between neuter and active verbs, and we may therefore, for practical purposes, divide the Sindhī verbs into neuter and active ones.

1) The neuter or intransitive verb ends in the Infinitive in *anu* and in the Imperative in 'u', as:

هَلَنُ hal-*anu*, to go, Imper. هَلْ hal-*u*, go.

وَرَنُ var-*anu*, to return, „ وَرْ var-*u*, return.

But in derivative verbs, where the termination of the Infinitive is preceded by *ā*, the Infinitive ends, for euphony's sake, in *inu*, as:

كَارَانُنُ kārā-*inu*, to be blackish, Imper. كَارَا kārā-*u*.

When the verbal root ends in short 'a' or 'i', a euphonic *v* is inserted between it and the increment of the Infinitive, as:

پَوَنُ pa-*v-anu*, to fall, Imper. پَوْ pa-*u*.

نَوَنُ ni-*v-anu*, to bow, „ نَوْ ni-*u*.

2) The active or transitive verb ends in the Infinitive likewise in *anu* (in Sirō commonly in *inu*), and in the Imperative in 'e' (and partly in 'u'), as:

جَهَلَنُ jhal-*anu*, to seize, Imper. جَهَلْ jhal-*e*.

پَهَرَنُ phur-*anu*, to plunder, „ پَهَرْ phur-*e*.

But when the increment of the Infinitive is preceded by 'a', *ā* and *ō*, the Infinitive ends, for euphony's sake, in *inu*¹), as:

مَئِنُ ma-*inu*, to measure, Imper. مَيْ ma-*e*.

گَالِهَانُنُ gālhā-*inu*, to speak, „ گَالِهَاءْ gālhā-*e*.

دِهَوْنُنُ dhō-*inu*, to carry, „ دِهَوْدْ dhō-*e*.

1) Some Sindhīs, especially the Musalmāns, write and pronounce instead of *āinu* : *ā-anu* or contracted: *ānu*.

If a verbal root (active or neuter) end in ī and ū, these vowels are respectively shortened before the increment of the Infinitive, as:

پینُ pi-anu, to drink, Imper. پیئِ pī-u.

پُونُ pu-anu, to string beads, „ پُوہ pū-u.

In some instances radical ō is likewise shortened to 'u' in the Infinitive, as:

دھُونُ dhu-anu, to wash, Imper. دھوہ dhō-u.

رُونُ ru-anu, to weep, „ رُو rō.

A number of Sindhī verbs have a different form when used in a neuter or active sense, but it would be wrong to say, that such neuter verbs are changed into an active form; they recur to a different Sanskrit form, from which they are derived and must therefore be considered as independent verbs.

The most common of these are:

<i>Neuter.</i>	<i>Active.</i>
اُجھامَنُ ujhāmanu, to be extinguished.	اُجائِنُ ujhāinu.
اُدَامَنُ udāmanu, to fly	اُدائِنُ udāinu.
بَاجھَنُ bajhanu, to be bound	بَندھَنُ bandhanu.
بُجھَنُ bujhanu, to be heard	بُندھَنُ bundhanu.
بھاجَنُ bhajanu, to be broken	بھانَنُ bhañanu.
بھوجَنُ bhujanu, to be fried	بھوَنُ bhuñanu.
پھاتَنُ phātanu, to be torn	پھاژَنُ phāraṇu.
جاپَنُ jāpanu, } to be born	جائِنُ jānanu.
جامَنُ jamanu, }	
چھپَنُ chupanu, to be touched	چھھَنُ chuhanu.
چھجَنُ chijanu, to be plucked	چھنَنُ čhinaṇu.

*Neuter.**Active.*

دُھوپَڻُ dhōpaṇu, to be washed . . .	دُھوڻُ dhuaṇu.
دُبھَڻُ ḍubhaṇu, to be milked . . .	دُھڻُ ḍuhaṇu.
دَڄھَڻُ ḍajhaṇu, to be envious . . .	دَھڻُ ḍahaṇu.
دھراپَڻُ dhrāpaṇu, to be satiated . . .	(دھرائَڻُ) دھريڻُ dhra-iṇu
رَڄھَڻُ raḥhaṇu, to be boiled . . .	رَندھَڻُ randhaṇu.
رَھڻُ rahaṇu, to remain . . .	رَکھَڻُ rakhaṇu.
سُڄَڻُ sujaṇu, to be heard . . .	سُڻُ suṇaṇu.
کُسَڻُ kuṣaṇu, to be killed . . .	کُھڻُ kuhaṇu.
کھاجَڻُ khājaṇu, to be eaten . . .	کھائَڻُ khāiṇu.
کھامَڻُ khamāṇu, to burn . . .	کھائِڻُ khāiṇu.
کھڄَڻُ khaḥjaṇu, to be raised . . .	کھڻُ khaṇaṇu.
گَسَڻُ gasaṇu, to be abraded . . .	گھڻُ gahaṇu.
لَبَڻُ labaṇu, to be reaped . . .	لُڻُ luṇaṇu.
لَبھَڻُ labhaṇu, to be obtained . . .	لَھڻُ lahaṇu.
لُوسَڻُ lūsaṇu, to be scorched . . .	لُوھڻُ lūhaṇu.
مَپَڻُ māpaṇu, } to be contained . . .	مَائِڻُ māiṇu.
مَامَڻُ mamaṇu, }	
مُسَڻُ muṣaṇu, to have ill luck . . .	مُھڻُ muhaṇu.
وِسَامَڻُ viśāmaṇu, to be extinguished . . .	وِسائِڻُ viśaiṇu.
وِکَامَڻُ vikamaṇu, } to be sold . . .	وِکڻُ vikiṇaṇu.
وِکَڻُ vikaṇu, }	
وِھامَڻُ vehāmaṇu, to be passed . . .	وِھائِڻُ vehaiṇu.
ھَپَامَڻُ hapāmaṇu, to be lessened . . .	ھَپائِڻُ hapaiṇu.
يَبھَڻُ yabhaṇu, to be copulated . . .	يَھڻُ yahaṇu.

II. Almost from every neuter or active verb a Causal may be derived. Those causals, which have sprung from a neuter verb, are, as regards their signification, active, whereas those, which are derived from an active verb, are doubly active.

The Causal is derived by adding to the root of a verb the long vowel ā, to which the increment of the Infinitive accedes as usual; e. g.:

وَرِچَنُ virčanu, v. n., to be tired; causal: وِرْچَائِنُ vir-č-ā-inu, to cause to be tired or to tire.

دَسَنُ dasanu, v. a., to show; causal: دَسَائِنُ dasā-inu, to cause to show.

دِهَوِنُ dhōinu, v. a., to carry, causal: دِهَوَائِنُ dhō-ā-inu, to cause to carry.

But when the verb ends in radical 'a', euphonic v is inserted between the final root-vowel and the causal increment, as:

مَائِنُ ma-inn, v. a., to measure; causal: مَوَائِنُ ma-v-ā-inu, to cause to measure.

Exceptions to this rule:

a) When a verb ends in radical r, ṛ, ṛh, h, preceded by a short 'a', the causal increment may be inserted in the root itself, coalescing with the short radical 'a' to ā, as:

بَرَنُ baranu, v. n., to burn; caus.: بَارَنُ bāranu, to kindle.

گَرَنُ garanu, v. n., to drop; caus. گَارَنُ gāranu, to cause to drop.

پَرَهَنُ parhanu, v. a., to read; caus.: پَارَهَنُ pārhanu, to cause to read, to teach.

گَهَنُ gahanu, v. n., to work hard; caus.: گَاهَنُ gāhanu, to make work hard.

In a number of verbs, the final r (ṛ) of which is preceded by the vowel 'i', ā is inserted before the final radical and 'i' dropped, as:

سُدھِرَنُ sudhiraṇu, v. n., to be arranged; caus.: سُدھَارَنُ sudhāraṇu, to arrange.

وِسِرَنُ visiraṇu, v. n., to be forgotten; caus.: وِسَارَنُ vi-sāraṇu, to forget.

کِهِنْدِرَنُ kindiraṇu, v. n., to be spread; caus.: کِهِنْدَارَنُ khindāraṇu, to spread.

اُجِرَنُ ujiraṇu, v. n., to be waste; caus.: اُجَارَنُ ujāraṇu, to lay waste.
etc. etc.

But the regular mode of forming the causal is also in use, as:

اَرَنُ araṇu, v. n., to be caught; caus.: اَرَائِنُ arā-inu, to entangle.

تَرَنُ taraṇu, v. a., to fry; caus.: تَرَائِنُ tarā-inu, to cause to fry.

پَرَهَنُ parhaṇu, v. a., to read; caus.: پَرَهَائِنُ parhā-inu, to cause to read.

سَبَهَنُ sambahaṇu, v. n., to be ready; caus.: سَبَهَائِنُ sambahā-inu, to get ready.

b) When final r or ṛ of a verbal root be preceded by the short vowels 'i' or 'u', the causal increment ā coalesces with them to ē and ō respectively, as:

پِهَرَنُ phiraṇu, v. n., to turn; caus.: پِهَرَنُ phēraṇu, to cause to turn.

کِهِنْدِرَنُ khindiraṇu, v. n., to be spread; caus.: کِهِنْدِيرَنُ khindēraṇu, to spread (besides کِهِنْدَارَنُ).

وَجَهْرَنُ vičhuraṇu, v. n., to be separated; caus.: وَجَهْرَنُ
vičhōraṇu, to separate.

Those verbs, in which the root-vowel 'i' coalesces with the causal increment ā to ē, may add, besides the causal increment, ā to the end of the root, without altering the simple causal signification of the verb: as:

پِهَرَنُ phiraṇu, v. n., to turn; caus.: پِهَرَنُ phēraṇu
or: پِهَرَائِنُ phērā-inu.

Some verbs with radical 'u', form the causal in the common way, as:

کُرَنُ kuraṇu, v. n., to be tired; caus.: کُرَائِنُ kurā-inu,
to tire.

A few verbs change in the causal the final cerebral t (ṭr) and ḍ to r, as:

بُذَنُ buḍaṇu, v. n., to be drowned, caus.: بَوَزَنُ bō-
raṇu, to drown.

تُرُتَرَنُ truṭraṇu, v. n., to be broken, caus.: تَرَوَزَنُ trō-
raṇu, to break.

c) If a verb end in radical 'i' or 'u', r is inserted after the causal increment ā, as:

دِئَنُ di-aṇu, v. a., to give; caus.: دِئَارَنُ di-ā-r-aṇu, to
cause to give.

چُئَنُ ču-aṇu, v. n., to leak; caus.: چُئَارَنُ ču-ā-r-aṇu,
to cause to leak.

The same is the case, when final h is preceded by 'i', as:

وَهَنُ veh-aṇu, v. n., to sit; caus.: وَهَارَنُ veh-ā-r-aṇu,
to cause to sit,

but if final h be preceded by 'u', the common rule holds good, as:

كُهْنُ kuh-anu, v. a., to kill; caus.: كُهَّائِنُ kuhā-inu, to cause to kill.

On the reverse a euphonic r is inserted before the causal increment in such verbs, the final radical of which ends in ā, as:

گُهَّائِنُ ghā-inu, v. a., to wound; caus. گُهَّارائِنُ ghā-r-ā-inu, to cause to wound.

There is a number of causal verbs, which cannot be brought under any of the foregoing rules; these are:

أُتَهَّنُ uthanu, v. n., to rise; caus.: أُتَهَّارَنُ uthāranu, to cause to rise.

دُرِّجَنُ drijanu, v. n., to be afraid; caus.: دُرِّجَّارَنُ drē-jāranu, to frighten.

سِكُهَّنُ sikhanu, v. a., to learn; caus.: سِكُهَّارَنُ sēkhāranu, to instruct.

سُمُهَّنُ sumhanu, v. n., to fall asleep; caus.: سُمُهَّارَنُ sumhāranu, to put to sleep.

وَنَجَنُ vañanu, v. n., to be lost; caus.: وَنَجَّائِنُ viñāinu, to loose.

وَنُهَجَنُ vēhejanu, v. n., to bathe; caus.: وَنُهَجَّارَنُ vē-hejāranu, to wash.

III. From most of the causal verbs a second causal may be derived, according to the rules laid down already, the first or simple causal being treated again as a theme by itself.

Simple caus.: وَرَّجَّائِنُ virča-inu; double caus.: وَرَّجَّارائِنُ virč-ā-r-ā-inu, to cause (another) to weary.

Simple caus.: گَارَنُ gāranu; double causal: گَارَّائِنُ gār-ā-inu, to cause to shed (tears).

Simple caus.: **विचोराणु** viçhōraṇu; double caus.: **विचोरायणु** viçhōr-ā-inu, to cause to separate.

Simple caus.: **पेहराणु** phēr-ā-inu; double caus.: **पेहरायणु** phēr-ā-r-ā-inu, to cause (another) to cause to turn.

Simple caus.: **कहारणु** ghā-r-ā-inu; double caus.: **कहारायणु** ghā-r-ā-r-ā-inu, to cause (another) to cause to wound.

Annotation. The Prākṛit forms the causal either by adding the increment ē (Sansk. ay) or āvē (Sansk. āpay = ābē = āvē, cf. Varar. VII, 26, 27). In the modern Indian idioms only the latter increment is in use, which has been shortened to ā in Sindhī, Hindūstānī and Bangālī, the syllable vē having been dropped. In Guṣarātī the causal is formed by adding the increment āv (and vād, when the verb ends in a vowel); in Panjābī by means of the increment āā. In Marāṭhī āv is generally shortened to av.

The insertion of euphonic r in Sindhī (in Hindūstānī and Panjābī l) has its precedent in the euphonic l, which is inserted in some Sanskrit causal themes.

The double causal is formed in Hindūstānī by inserting v before the simple causal increment ā; the same is the case in Panjābī and Guṣarātī.

IV. Almost from every neuter, active or causal verb a Passive may be derived by adding to the verbal root the increment **जन्** jaṇu (j-aṇu). A few verbs, chiefly denominatives, are only found in the passive form, as: **अकन्धेजन्** ukandhijaṇu, to long for, **अङ्ग्रेजन्** angurijaṇu, to be exchanged, **दमिरेजन्** damirjaṇu, to be angry etc. Any neuter verb may take the passive form, without changing its original signification.

The passive of neuter or intransitive verbs is mostly used impersonally (III pers. Sing.), whereas that of active and causal verbs is inflected through all persons.

The passive increment جَنْ jānu is joined to the verbal root, if it end in a consonant, with or without the conjunctive vowel 'i', as euphony may require it; but if the verbal root end in a vowel, the conjunctive vowel 'i' must always be employed, as:

پُورَنْ pūraṇu, v. a., to bury; pass.: پُورَجَنْ pūr-jānu, to be buried.

گھٹَنْ ghaṭaṇu, v. n., to lessen; pass.: گھٹَجَنْ ghaṭi-jānu, to lessen.

وِنَجائِنْ viṇāinu, v. caus., to loose; pass.: وِنَجَجَنْ viṇā-i-jānu, to be lost.

Those verbs, which end in a radical 'a' and in the Imperative in 'u' (see §. 43), as: چَوَنْ ča-v-aṇu, Imper. چَوُ ča-u, to speak, drop before the increment of the passive the euphonic v of the Infinitive, as: چَجَنْ ča-i-jānu, to be spoken; پَوَنْ pa-v-aṇu, to fall, Imper. پَوُ pa-u, pass. پَجَنْ pa-i-jānu, to fall.

Those verbs, which shorten their final root-vowel (ī, ū, ō) before the increment of the Infinitive (§. 42, 2), retain their long vowel before the passive termination j-aṇu, as:

پِئَنْ pi-aṇu, v. a., to drink; Imper. پِئِ pi-u; pass. پِجَنْ pī-jānu, to be drunk.

پُونْ pu-aṇu, v. a., to string beads; Imper. پُو pu-u; pass. پُوجَنْ pū-i-jānu, to be strung (as beads).

دھُونْ dhu-aṇu, v. a., to wash; Imper. دھُو dhō-u; pass. دھُوجَنْ dhō-i-jānu, to be washed.

Exceptions to these rules are:

تھِئَنْ thi-aṇu, v. n., to become; Imper. تھِئِ thī-u; pass. تھِجَنْ thi-jānu, to become.

کَرَنُ karaṇu, v. a., to make; Imper. کَر kare (Prec. کِجِ kiḷe); pass. کِجَنُ ki-jaṇu, to be done.

Annotation. In Sanskrit the Passive is formed by adding y to the root of the verb; in Prāk. y is dissolved into īa or iḷja, and in the Apabhraṇṣa dialect iḷa or iḷja is employed for the formation of the Passive (Lassen, p. 467). The increment of the Passive is therefore in Sindhī ḷ, joined to the affix of the verbal noun or the Infinitive = ḷ-aṇu. The Sindhī (and to some extent the Panjābī) is the only modern idiom of India, which has preserved a regular passive voice, all its sister languages being compelled to resort to compositions, in order to express a passive voice. The common way to form a passive voice in the kindred idioms is, to compound the past participle passive with the verb jānā, to go, as in Hindūstānī: مَیں مَارَا جَاتَا ہوں māi mārā jātā hū, I go being beaten = I am beaten. But the use of the passive voice, if it may be called so, is very limited in the cognate languages, and it is avoided wherever possible, which is greatly facilitated by a great number of verbs having a neuter or passive signification.

§. 43.

The Imperative.

The Imperative represents the root of a Sindhī verb, as stated already, and as the whole conjugational process depends a great deal upon it, its formation must be explained in the first place.

1) The Imperative of neuter and passive verbs always ends in 'u'¹⁾, as:

مَرَنُ mar-aṇu, to die; Imper.: مَر mar-u.
اچَنُ ač-aṇu, to come; Imper.: اچ ač-u.

1) The only exception to this rule is:

پَاہُونُ pābuhāṇu, v. n., to smile, which has in the Imperative, besides the regular پَاہُو pābuhu, also: پَاہُوہ pābūhe.

گڏجڻ gad-ij-anu, to meet; Imper.: گڏج gad-ij-u.

Those verbs, which insert a euphonic v in the Infinitive, drop it again in the Imperative, as:

ٺوڻ na-v-anu, v. n., to bow, Imper.: ٺو na-u.

If a final vowel has been shortened in the Infinitive, it is restored again in the Imperative, as:

ٿيڻ thi-anu, v. n., to become, Imper. ٿيڻ thī-u.

ڇوڻ ču-anu, v. n., to leak, Imper. ڇوڻ čū-u.

روڻ ru-anu, v. n., to weep, Imper. روڻ rō (= روڻ).

Similarly: وهڻ veh-anu, v. n., to sit down; Imper. ويهڻ vēh-u.

The following verbs form their Imperative both regularly and irregularly:

اچڻ ač-anu, v. n., to come; Imper. اچ ač-u and آ آ ā-u¹).

وڃڻ vañ-anu, v. n., to go; Imper. وڃ vañ-u and وڻ va-ū.

2) The Imperative of active and causal verbs ends in 'e', as:

پالڻ pal-anu, v. a., to foster; Imper. پال pāle.

گهٽائڻ ghaṭā-inu, v. caus., to lessen; Imper. گهٽاءُ ghaṭā-ē.

But there is a considerable number of active verbs, which end in the Imperative in 'u' and not in 'e'; some have both terminations. These are:

1) From an old root Ȧ ā, which is no longer used in Sindhi, but in Hindustānī (آنا ā-nā).

Imperative.

اُپِنَ upinaṇu, to sift	اُپِنُ upinu.
اَکْهَنُ ākhaṇu, to inform	{ اَکْهُ ākhu and اَکْهِي ākhe.
اُکْهَنُ ughaṇu, to wipe	اُکْهُ ughu.
اَلَنُ alaṇu, to deny	اَلُ alu.
بُجْهَنُ bujhaṇu, to understand.	بُجْهُ bujhu.
بَندْهَنُ bandhaṇu, to bind.	بَندْهُ bandhu.
بُندْهَنُ bundhaṇu, to hear.	بُندْهُ bundhu.
بْهَنَ bhaṇaṇu, to break.	بْهَنُ bhaṇu.
بْهَنَ bhuṇaṇu, to fry.	بْهَنُ bhuṇu.
پُچْهَنُ pučhaṇu, to ask	پُچْهُ pučhu.
پُرْجْهَنُ purjhaṇu, to understand	پُرْجْهُ purjhu.
پَرُورَنُ parūraṇu, to understand	پَرُورُ parūru.
پَرْهَنُ parhaṇu, to read.	پَرْهُ parhu.
پَسَنُ pasaṇu, to see	پَسُ pasu.
پِنَ pinaṇu, to beg	پِنُ pinu.
پُونُ puaṇu, to string (beads).	پُو پُو pūu.
پِهَنُ pihanaṇu, } پِيَهَنُ pīhanaṇu, } to grind	{ پِهُ pehu. پِيَهُ pīhu.
پِيَنُ piaṇu, to drink.	پِي پِي pīu.
جَانَنُ jānaṇu, to know	جَانُ jānu.
جَهَنُ jahaṇu, to copulate	جَهُ jahu.
جِهَنَکَنُ jhinikaṇu, to scold	جِهَنَکُ jhiniku.
چْهَنُ čubhaṇu, to prick	چْهُ čubhu.

Imperative.

چَرَنُ čaranu, to graze	چَرُ čaru.
چَکھَنُ čakhanu, to taste	چَکھُ čakhu.
چُگَنُ čuḡanu, to peck up food	چُگُ čuḡu.
چُگھَنُ čughanu, to puncture.	چُگھُ čughu.
چُمنُ čumanu, to kiss	چُمُ čumu.
چُنُ čunanu, to crimple (cloth)	چُنُ čunu.
چَوَنُ čavanu, to speak	چَوُ čau.
چُهَنُ čuhanu, to soak up	چُهُ čuhu.
چھَنُ čhinanu, to pluck	چھَنُ čhinu.
چھُونُ čhuanu, } to touch	{ چھُوُ čhū-u.
چھُهَنُ čhuanu, }	{ چھُهُ čhuhu.
دھائِنُ dhāinu, to suck	دھاءُ dhāu.
دھَنُ dhunanu, to choose.	دھَنُ dhunu.
دھَوَنُ dhāvanu, to blow (with bellows).	{ دھَوُ dhā-u or دھَنِی dhā-e.
دھُونُ dhuanu, to wash.	دھُوُ dhō-u.
دَرَنُ đaranu, to eat up.	دَرُ đaru.
دِسَنُ đisanu, to see	دِسُ đisu.
دَهَنُ đahanu, to vex.	دَهُ đahu.
دُھَنُ đuhanu, to milk	دُھُ đuhu.
رَکھَنُ rakhanu, to keep.	رَکھُ rakhu.
سِبَنُ sibanu, to sow.	سِبُ sibu.
سِکَنُ sikanu, to long for	سِکُ siku.
سِکھَنُ sikhanu, to learn	سِکھُ sikhu.
سَلَنُ salanu, to divulge	سَلُ salu.
سَجھَنُ samujhanu, to understand	سَجھُ samujhu.

Imperative.

سَمْبِهْرَنْ sambhiraṇu, to recollect . . .	سَمْبِهْرُ sambhiru.
سُجَانَنْ suñāṇaṇu, to recognize . . .	سُجَانُ suñāṇu.
سِنِكَنْ sinikaṇu, . . .	سِنِكُ siniku.
سُنِكَنْ sunikaṇu, . . .	سُنِكُ suniku.
to blow the nose . . .	
سِنْكَهَنْ singhaṇu, . . .	سِنْكُ singhu.
سُنْكَهَنْ sunghaṇu, . . .	سُنْكُ sunghu.
to smell . . .	
سُنْ sunaṇu, to hear	سُنْ sunu.
سَهَنْ sahaṇu, to endure	سَهْ sahu.
كَتَنْ katanu, to spin	كَتْ kaṭu.
كَدْهَنْ kadhaṇu, to pull out	كَدْهُ kadhu.
كَهَائِنْ khāiṇu, to eat	كَهَاءْ khā-u.
كَهَاتَنْ khaṭaṇu, to earn	كَهَاتْ khaṭu.
كَهَنْ kahaṇu, to say	كَهْ kahu.
كُهَنْ kuhaṇu, to kill	كُهْ kuhu.
كَهَنْ khaṇaṇu, to lift	كَهَنْ khaṇu.
كَهَنْهَنْ khāhaṇn, to scratch	كَهَنْهُ khāhu.
كَهَيْدَنْ khēḍaṇu, to play	كَهَيْدْ khēḍu.
كَهِيَنْ khiaṇu, to eat	كَهِيْ khiu.
گِنْهَنْ ginhaṇu, to take	گِنْهُ gīnhu.
گَهْرَنْ ghuraṇu, to wish	گَهْرُ ghuru.
گَهَنْ gahaṇu, to rub	گَهْ gahu.
گِهَنْ gehaṇu, to swallow	گِهْ gehu.
لَكْهَنْ lakhaṇu, to ascertain	لَكْهُ lakhu.
لِکْهَنْ likhaṇu, to write	لِکْهُ likhu.

Imperative.

لِئْبَنُ limbaṇu, to plaster	لِئْبُ limbu.
لُئْنُ luṇaṇu, to reap.	لُئْنُ lunu.
لَهَنُ lahaṇu, to obtain	لَهُ lahu.
لَهَنَنُ lahaṇaṇu, to have to receive .	لَهَنُ lahaṇu.
مُئْجَنُ munjaṇu, to send	مُئْجُ munju.
مَئْجَنُ mañaṇu, to heed.	<div style="display: inline-block; vertical-align: middle;"> <div style="display: inline-block; vertical-align: middle;"> { <div style="display: inline-block; vertical-align: middle;">مَئْجُ mañu</div> <div style="display: inline-block; vertical-align: middle;">مَئْجُ mañe.</div> </div> </div>
مَئْگَنُ mañaṇu, to ask	مَئْگُ mañu.
مَئْنُ manaṇu, to shampoo	مَئْنُ manu.
وَتَهَنُ vaṭhaṇu, to take.	وَتَهُ vaṭhu.
وِجَهَنُ vijaṇu, to throw	وِجَهُ vijhu.
وِکِنَنُ vikiṇaṇu, to sell	وِکِنُ vikiṇu.
هَنَنُ haṇaṇu, to strike	هَنُ haṇu.
يَهَنُ ¹⁾ yahaṇu, to copulate	يَهُ yahu.

The following active verbs form their Imperative in an irregular way:

دِئْنُ diaṇu, to give; Imper. دِ دِ (instead of: دِئُ diu).

1) Capt. Stack in his Sindhi Grammar has adduced the following verbs also as active and ending in the Imperative in 'u':

بَکَنُ bakaṇu, to chatter,	سُئْهَنُ sūhaṇu,	} to suit,
بُهَلَنُ bhulaṇu, to forget,	سُئْهَائِنُ sūhā-iṇu,	
چَئْبُرَنُ čamburaṇu, to stick close to,	وَچُرَنُ vačuraṇu, to stick to,	
جَهَکَنُ jhakaṇu, to prate,	وِسَهَنُ visahaṇu, to trust,	
رُچَنُ ručaṇu, to please,	وَئْنُ vaṇaṇu, to please;	

but all these are properly intransitive verbs and therefore quite regular in their Imperative.

نِئَن nianu, to take away; Imper. نِي (instead of نِي niu).

Verbs which end in the Imperative Sing. in 'u', form the Plural in ō (or yō, with euphonic y, if the verb end in any other vowel but 'a' and ū), and those, which end in the Imperative Sing. in ě, form their Plural in yō or iō, as:

اچُ aču, come,	Plur.	اچُو ač-ō.
دهو دھو dhō-u, wash,	„	دهو دھو dhō-yō.
پو pa-u, fall,	„	پو pa-ō.
دِی dē, give,	„	دِی dīō.
جھل jhal-ě, seize,	„	{ جھلیو jhal-yō or جھلیو jhal-iō.

An older form of the II. pers. Plur. is the termination hō, which is also in use, as; جھلیو jhal-ihō.

The other persons of the Imperative must be supplied from the Potential.

There is another form of the Imperative, ending in ĩe¹⁾, which is added equally to the root of neuter and active verbs. This form of the Imperative is properly a Precative, implying exhortation, request or prayer, as:

موٹن mōṭanu, to return; Imper. موٹ mōṭu; Prec. موٹِج mōṭ-ĩje, please to return.

ویٹن vīṭanu, to scatter; Imper. ویٹ vīṭ-e; Prec. ویٹِج vīṭ-ĩje, please to scatter.

If a verb end in 'i' or ī, the initial 'i' of ĩje is dropped, as:

1) In poetry ĩje is now and then lengthened to ěje, as well in neuter as active verbs, ending in the Imperative in 'u' or 'e', as:

کریج kar-ěje, from کَرَن karanu, Imper. کَر kare. وَنِج vañeje, from وَنَن vanaṇu, to go, Imper. وَنِج vanu.

کھنُ khianu, v. a., to eat, Imper. کھی khi-u; Prec. کھیج khi-je.

تھنُ thianu, v. n., to become; Imper. تھی thī-u; Prec. تھیج thī-je or: تیج thi-je.

Quite irregular is کَرَنُ karanu, to do, in the Precative, as:

کَرَنُ karanu, Imper. کر kare, Prec. کیج ki-je or: کج ka-je.

Neuter or such active verbs, as end in the Imperative in 'u', take frequently, especially in poetry, the termination iju instead of ije, as:

سُنُ sunanu, to hear; Imper. سُن sunu; Prec. سُنِج sun-iju.

This termination is also now and then found in active verbs, ending in the Imperative in 'e', as:

بھاننُ bhā-inu, to think; Imper. بھانی bhā-e; Prec. بھانیج bhā-iju.

The Plural of the Precative ends in ijo (or ejo, as the case may be), as:

پُورج pūr-ije (پُوریج pūr-eje), shut up; Plur. پُورجو pūr-ijo (پُوریجو pūr-ejo).

Instead of ijo (ejo) the terminations ija, ijae (ija-e), ijaḥu (ijaḥu) ijaḥa are also in use, especially in a honorific sense, and are therefore also referred to a subject in the Nominative, as:

وَرَج var-iju, return; Plur. وَرَجَا var-ija.

وَنَجَج vañ-iju, go; „ وَنَجَجَا vañ-ija-e.

سُنِج sun-iju, hear; „ سُنِجَاḥ sun-ijaḥa.

پَرِھَم parh-iju, read; „ پَرِھِمَجَا parh-eja-u.

Annotation. In Prākṛit the different (10) conjugations of the Sanskrit have already been discarded and only the first of them is in common use. The II pers. Sing. of the Imperative ends in Prākṛit in 'a', which in Sindhī has been changed to 'u' and 'e' respectively; the II pers. Plur. ends in ha (Sansk. धा dha), and in Sindhī in ō, h being commonly dropped. — In the cognate idioms the final vowel of the II pers. Sing. of the Imperative has been dropped altogether; in the Plural the Imperative ends in ō, as in Sindhī, with the exception of the Marāṭhī, the Plural Imperative of which ends in ā, and the Bangālī, the Plural Imperative of which is identical with the Singular.

The Sindhī Precative is to be referred to the Prākṛit increment ija or iḷja, which is inserted between the root and the inflexional terminations in the Present, the definite Future and the Imperative (Varar. VII, 21). Lassen's conjecture (p. 357), that this increment has sprung from the Sanskrit Precative, is borne out by the modern idioms. — The Guḷarātī forms the Precative in the same way as the Sindhī by adding to the verbal root the increment ajē (Plur. ajō). — In Hindūstānī iyē is joined to the root of the verb for the III pers. Sing. (generally with āp etc.), it being considered more respectful to address a person in the III pers. Sing.; and iyō for the II or III pers. Plur.; jīē is only used, when the root ends in ī or ō. — In Panjābī the increment ī is added to the root for the II pers. Sing., and īō for the II pers. Plur. Similarly iō is joined to the root in Bangālī, as well for the II. pers. Sing. as Plur.

§. 44.

The participle present.

From the Imperative or the verbal root the Participle present is derived in the following way:

1) Neuter verbs ending in the Imperative in 'u', add to the root the affix andō (see §. 8, 11), as:

هَلَنُ halaṇu, to go; Imper. هَلْ hal-u; Part. pres. هَلْدُو hal-andō.

The same is the case with active verbs, the Imperative of which ends in 'u', as:

هَنْنُ hananu, to strike; Imper. هَنْ hanu; Part. pres.
هَنْدَوُ han-andō.

Some of these however use also the other form in indō, as:

سُنُنُ sunanu, to hear; Imper. سُنُ sunu; Part. pers.
سُنْدَوُ sunandō or: سُنِينْدَوُ sunindō.

Those verbs, which end in radical ā, and in the Imper. in 'u', form, for euphony's sake, their Participle present in indō, and not in andō, as:

كَهَائِنُ khā-inu, v. a., to eat; Imper. كَهَاءُ khā-u; Part.
pres. كَهَائِينْدَوُ khā-indō.

بُدَّهَائِنُ budhā-inu, v. n., to become old; Imper. بُدَّهَاءُ
budhā-u; Part. pres. بُدَّهَائِينْدَوُ budhā-indō.

Those verbs, which shorten their final vowel in the Infinitive or insert a euphonic v (§. 42, 1. 2), do the same before the affix of the Participle present, as:

پَوْنُ pa-v-anu, to fall; Imper. پَوُ pa-u; Part. pres.
پَوْنْدَوُ pa-v-andō.

پِئِنُ pi-anu, to drink; Imper. پِئِی pi-u; Part. pres.
پِئِنْدَوُ pi-andō.

دَهْوَنُ dhu-anu, to wash; Imper. دَهْوُ dhō-u; Part.
pres. دَهْوِنْدَوُ dhu-andō.

In some verbs, with euphonic v inserted, a contraction takes place, as:

چَوْنُ ča-v-anu, to say; Imper. چَوُ ča-u; Part. pres.
چَوْنْدَوُ ča-v-andō or: چُونْدَوُ cūndō.

هُوْنُ hu-anu, to be; Imper. هَوُ hō-u; Part. pres. هُونْدَوُ
hūndō (instead of هَنْدَوُ hu-andō).

A similar contraction takes place in:

کھینن khi-aṇu, to eat; Imper. کھی khi-u; Part. pres. کھیندو khīndō.

ڏيڻ di-aṇu, to give; Imper. ڏي dē; Part. pres. ڏيندو dīndō.

نيڻ ni-aṇu, to take away; Imper. ني nē; Part. pres. نيندو nīndō.

The following verbs form their Participle present in an irregular way:

اچڻ ač-aṇu, to come; Imper. اچ ač-u; Part. pres. ايندو īndō.

وڃڻ vaṇaṇu, to go; Imper. وڃ vaṇu; Part. pres. ويندو vēndō or ويندو vīndō.

2) Active and causal verbs form the Participle present by adding the affix īndō to the root, as:

بھرن bhar-aṇu, v. a., to fill; Imper. بھر bhar-e; Part. pres. بھريندو bhar-īndō.

گنڌھاءَ gāṇḍhā-iṇu, to cause to connect; Imper. گنڌھاءَ gāṇḍhā-e; Part. pres. گنڌھائيندو gāṇḍhā-īndō.

The verb ڪرڻ karaṇu, to do, forms its Part. pres. both regularly and irregularly, ڪاريندو kar-īndō or: ڪندو kandō, ڪندو kindō.

3) The participle present of the Passive voice is formed by adding the affix ibō to the root of the passive theme (cf. §. 8, 13), as:

پسڻ pasaṇu, v. a., to see; pass. پسجڻ pas-iṇaṇu; Part. pres. پسبو pas-ibō.

چوڻ ča-v-aṇu, v. a., to say; pass. چيڃڻ ča-iṇaṇu; Part. pres. چئبو ča-ibō.

دھوَنُ dhu-aṇu, v. a., to wash; pass. دھوَجَنُ dhō-iṇu;

Part. pres. دھوَبو dhō-ibō.

پيَنُ pi-aṇu, v. a., to drink; pass. پيَجَنُ pī-ṇu; Part.

pres. پيو pī-bō.

تھيَنُ thi-aṇu, v. n., to become; pass. تھيَجَنُ thi-ṇu;

Part. pres. تھيو thi-bō.

ڪرَنُ karaṇu, v. a., to do; pass. ڪيَجَنُ ki-ṇu; Part.

pres. ڪيو ki-bō (also: ڪبو ka-bō).

The Participle present is also used in the sense of a Future, as will be seen under the future tense.

§. 45.

The Participle past.

From all Sindhī verbs, be they neuter, active (causal) or passive, a past participle may be derived by adding the affix iō or yō (the latter always, when the root ends in a vowel) to the root of the verb (see §. 8, 14). The past participle of neuter verbs implies simply a praeterite sense, whereas that of active (causal) verbs always denotes a praeterite passive signification.

جاگَنُ jāgaṇu, v. n., to be awake; p. p. جاگِيو jāg-iō,

having been awake.

ڪهڻَنُ khaṇu, v. a., to gain; p. p. ڪهڻِيو khaṭ-yō,

having been gained.

پرَبهائِنُ parbhāiṇu, v. caus., to quiet; p. p. پرَبهائِيو parbhāyō,

having been quieted.

پرَڪهڻَنُ parkhiṇu, v. p., to be tested; p. p. پرَڪهڻِيو parkh-iō,

having been tested.

Those verbs, which insert euphonic v in the Infinitive, drop it again before the affix of the past participle, as:

چَوَنُ ča-v-aṇu, to say; p. p. چِيَوُ ča-yō.

نَوَنُ na-v-aṇu, to bow; p. p. نِيَوُ na-yō.

If a verb end in 'i' or ī, the initial 'i' of the affix iō is dropped in the past participle; the same is commonly the case, when the root ends in one of the Palatals č, čh, ĵ, ĵh.

نِيَنُ ni-aṇu, to take away; p. p. نِيَوُ ni-ō.

تِيَنُ thi-aṇu, to become; p. p. تِيَوُ thi-ō.

جِيَنُ ĵi-aṇu, to live; p. p. جِيَوُ ĵī-ō.

کِيَنُ kučhaṇu, to speak; p. p. کِيَوُ kučh-ō.

سَوِجِيَنُ sōĵhaṇu, to investigate; p. p. سَوِجِيَوُ sōĵhō.

If final ō and ī has been shortened in the Infinitive, it is restored again (with a few exceptions) in the past participles, as:

دِهَوَنُ dhu-aṇu, to wash (Imper. دِهَوُ dhō-u); p. p. دِهَوِيَوُ dhō-yō.

جِيَنُ ĵi-aṇu, to live (Imper. جِيِ جِيِ ĵī-u); p. p. جِيَوُ ĵī-ō.

About the compound affixes ya-lu or ia-lu, ya-rō (ia-rō), which are attached to the past participle, in order to impart to it more the nature of an adjective, compare §. 9, 22.

A considerable number of verbs form their past participle in an irregular way, that is to say, they have retained the old Sanskrit-Prākṛit form of the past participle, modified only according to the laws of transmutation of letters, as current in Prākṛit and Sindhī. We subjoin here an alphabetical list of them.

اُبِهَامَنُ ubhāmaṇu, v. n., to boil up; p. p. اُبِهَانَوُ ubhānō.

اُبَاهَنُ ubahaṇu, v. n., to stand; p. p. اُبِيْتِهَوُ ubīṭhō.

اُتَنُ utaṇu, v. a., to say; p. p. اُتَوُ utō.

اُجِنُ v. n., to be woven, } p. p. اُنِثُو unīō.
 اُنِنُ v. a., to weave,

اُجْهَامِنُ ujhāmaṇu, to be extinguished; p. p. اُجْهَانُو ujhānō.

اُچِنُ v. n., ačanu, to come; p. p. آيو āyō.

اُذَامِنُ v. n., udāmaṇu, to fly; p. p. اُذَانُو udānō.

اُكْرِنُ v. a., ukaraṇu, to engrave; p. p. اُكْرِيُو ukaryō or:
 اُكْهَتُو ukhatō.

اُكْهِنُ v. a., ughaṇu, to wipe out; p. p. اُكْهَتْهُو ughaṭhō.

اَلْنُ alaṇu, v. a., to deny; p. p. اَلْتُو altō.

اُلْهِنُ ulahaṇu, v. n., to descend; p. p. اُلْهَتْهُو ulathō.

اَنِنُ ānaṇu, v. a., to bring; p. p. اَنْدُو āndō.

بُجْهِنُ bajhaṇu, v. n., to be bound; } p. p. بُجْهُو bajhō or
 بَنْدْهِنُ bandhaṇu, v. a., to bind; } بَدْهُو badhō.

بُجْهِنُ bujhaṇu, v. n., to be heard; } p. p. بُدْهُو budhō.
 بَنْدْهِنُ bundhaṇu, v. a., to hear;

بُذْنُ buḍaṇu, v. n., to be drowned; p. p. بُذُو buḍō.

بَهْجِنُ bhaḡaṇu, v. n., to run away; }
 to be broken; } p. p. بَهْكَو bhaḡō.
 بَهْجِنُ bhaḡaṇu, v. a., to break;

بِهْجِنُ bhijaṇu, v. n., to get wet; p. p. بهِنُو bhinō.

بُهْجِنُ bhujaṇu, v. n., to be fried; } p. p. بهْكَو bhuḡō.
 بُهْجِنُ bhunaṇu, v. a., to fry;

بُهْچِنُ bhučaṇu, v. n., to be digested; p. p. بهْتُو bhutō.

بُهْنِنُ bhunaṇu, v. n., to wander about; p. p. بهِنُو bhunō.

بِهْنُ bihaṇu, v. n., }
 بِيهْنُ bīhaṇu, v. n., } to stand up; p. p. بِيْتْهُو bīṭhō.

پَاِنِنُ pāinaṇu, v. a., to get; p. p. پَاتُو pātō.

پُجَنُ pujaṇu, v. n., to be finished; p. p. { پُنو punō,
پُجَتو pujitō.

پَچَنُ pačanu, v. n., to be cooked; p. p. پَکو pakō.

پُرْجَهَنُ purjhaṇu, v. a., to understand, p. p. پُرْدَهو purdhō.

پَرَچَنُ parčanu, v. n., to be reconciled; p. p. { پَرَتو partō,
پَرَچو parčō.

پَرَنُ parṇanu, v. a., to entrust, p. p. پَرَتو partō.

پَوَنُ pavanu, v. n., to fall; p. p. پِثو piō.

پَوَنُ puanu, v. a., to string (as beads); p. p. پُوتو pūtō.

پَهَاتَنُ phāṭanu, v. a., to tear; p. p. پَهَاتو phātō.

پَهَاسَنُ phāsaṇū, v. n., to be caught; p. p. پَهَاتِهو phāthō.

پَهِٔتَنُ phīṭanu, v. n., to be injured; p. p. پَهِٔتو phīṭō.

پَهَچَنُ pahučanu, v. n., to arrive; p. p. پَهِتو pahutō.

پَهَسَنُ phasaṇu, v. n., to be caught; p. p. پَهِتِهو phathō.

پَهِسَنُ phisaṇu, v. n., to burst; p. p. پَهِتِهو phithō.

{ پَهَنُ pehanu,
پَهِنُ pēhanu, } v. n., to enter; p. p. پَهِتِهو pēthō.

پِچَنُ pičanu, v. n., to be credited; p. p. پِيتو pītō.

پِيسَنُ pīsaṇu, v. a., to grind; p. p. پِيتِهو pīthō.

پِئَنُ pianu, v. a., to drink; p. p. پِيتو pītō.

پِهَنُ pīhanu, v. a., to grind; p. p. پِيتِهو pīthō.

تَپَنُ tapanu, v. n., to be warm; p. p. تَتو tatō.

{ تُسَنُ susaṇu, v. n., to be gratified; p. p. { تَتِهو tuṭhō,
تَتِهو tuṭhō.

تَهَكَنُ thakanu, v. n., to be weary; p. p. تَهَكو thakō.

تَرَاهَنُ trāhanu, v. caus., to frighten; } p. p. تَرَاتْهُو trāṭhō.
 تَرَهَنُ trahanu, v. n., to be frightened; } p. p. تَرَتْهُو trathō.

جَاپَنُ jāpanu, v. n., to be born; } p. p. جَاوُ jā-ō, جَايُ jāyō or جَنِو jāniō.
 جَانَنُ jananu, v. a., to bring forth; }

جَانَنُ jānanu, v. a., to know; p. p. جَاتُ jāto.

جَبَهَنُ jabhanu, v. n., to be copulated; } p. p. جَدَهو jadho.
 جَهَنُ jahanu, v. a., to copulate; }

جُنَبَنُ jumbanu, v. n., to be deeply engaged; p. p. جُتُ jutō or جُنِبِو jumbiō.

جَهَپَامَنُ jhapāmanu, v. n., to decrease; p. p. جَهَپَانُ jhapānō.

جَهَلَنُ jhalanu, v. a., to seize; p. p. } جَهَلْتُ jhaltō
 جَهَلِو jhaliō.

چُکَنُ čukanu, v. n., to be finished; p. p. چُکُ čukō.

چُھپَنُ čhupanu, v. n., to be touched; } p. p. چُھتُ čhutō.
 چُھهَنُ čhuhanu, v. a., to touch; }

چُھُتَنُ čhuṭanu, v. n., to get loose; p. p. چُھُتُ čhutō.

چُھِجَنُ čhijanu, v. n., to break; } p. p. چُھِنُ čhinō.
 چُھِنَنُ čhinanu, v. a., to break off; }

چُھَنُ čuhanu, v. a., to soak up; p. p. چُھُتْهُو čuṭhō.

دُھَنُ dhanu, v. a., to choose; p. p. دُھُتْهُو dhuō.

دُھِپَنُ ḍubhanu, v. n., to be milked; } p. p. دُھُتْهُو ḍudhō.
 دُھَنُ ḍuhanu, v. a., to milk; }

دِرِجَنُ drijanu, v. n., to be afraid; p. p. دِرِنُ drinō.

دِرَاهَنُ drahanu, v. n., to tumble down; } p. p. دِرَتْهُو drathō.

دِرَاهَنُ drāhanu, v. caus., to demolish; } p. p. دِرَاتْهُو drāṭhō.

دِسَنُ disanu, v. a., to see; p. p. دِثْهُو dithō.

دِهْرَآپَنُ dhrāpaṇu, v. n., to be satiated; } p. p. دِهْرَآئُو dhrāō.
 دِهْرَآيَنُ dhrāiṇu, v. a., to satiate; }

دَاهَنُ dahanu, v. a., to torment; p. p. دَادَهو dadho.

دِيَنُ dianu, v. a., to give; p. p. دِينُو dīno.

رِيَجَنُ riḡjanu, v. n., to be watered; p. p. رِدُو ridō
 رِيَجَتُو riḡjiō.

رَاجَهَنُ raḡhanu, v. n., to be boiled; } p. p. رَادَهو radhō.
 رَاندَهَنُ randhanu, v. a., to cook; }

رُجَهَنُ ruḡhanu, v. n., to be busy; p. p. رُدَهو rudhō.

رَآچَنُ račanu, v. n., to be immersed; p. p. رَاتُو ratō.

رُسَنُ rusanu, v. n., to be sulky; p. p. رُتَهو ruṭhō.

رُنبَهَنُ rumbhanu, } v. n., to be engaged; p. p. رُدَهو rudhō
 رُبَهَنُ rubhanu, } or رُنبِهَتُو rumbhiō.

رُونُ ruanu, v. n., to weep; p. p. رُنُو runō.

رِيَجَهَنُ riḡhanu, v. n., to be pleased; p. p. رِيدَهو rīdhō.

سَامَآيَجَنُ sāmāiḡjanu, v. n., to arrive at the years of discretion; p. p. سَامَآئُو sāmānō or: سَامَآيُو sāmāyō.

سُجَنُ suḡjanu, v. n., to be swollen; p. p. سُوَنُو sūnō.

سُجَنُ suḡjanu, v. n., to be heard; } p. p. سُئُو suō
 سُنَنُ sunanu, v. a., to hear; } سُئِيُو suniō.

سِيَجَهَنُ siḡhanu, v. n., to be seethed; p. p. سِيدَهو sidhō.

سُكَنُ sukanu, v. n., to be dry; p. p. سُكُو sukō.

سَلَنُ salanu, v. a., to divulge; p. p. سَلَتُو salto
 سَلِيُو saliō.

سَمَآيَجَنُ samāiḡjanu, v. n., to be contained; p. p. سَمَآئُو samānō.

سَجَهَنُ samujhaṇu, v. a., to understand; p. p. سَتُو sa-
mutō or سَجُھُو samujhō.

سُمَهَنُ sumahaṇu, v. n., to go to sleep; p. p. سَتُو sutō
or سُمِھَتُو sumhiō.

سَنَبِهَرَنُ sambhiraṇu, v. n., to be prepared; p. p. سَنَبِهَرَوُ sambhūrō,
سَنَبِهَرَنُو sambhūnō or: سَنَبِهَرَتُو sam-
bhiriō.

کَرَنُ karaṇu, v. a., to do; p. p. کَتُو kiō, کَيُو kayō; کِيتُو
kītō.

کُومَاجَنُ kūmāṭijaṇu, } v. p., to wither; p. p. کُومَانُو ku-
کُومَاجَنُ kūmāijaṇu, } mānō or کُومَایُو kūmāyō.

کَهَامَنُ khāmaṇu, v. n., to be burnt; p. p. کَهَانُو khānō.

کَهَپَنُ khapaṇu, v. n., to be wearied; p. p. کَهَتُو khatō
or کَهَپَتُو khapiō.

کَهَپَنُ khupaṇu, v. n., to be fixed; p. p. کَهَتُو khutō or
کَهَپَتُو khupiō.

کَهِسَنُ khisaṇu, v. n., to be reduced; p. p. کَهِيتُو khithō.

کَهُسَنُ khusaṇu, v. n., to be plucked out; p. p. کَهِيتُو
khuthō or کَهُسَتُو khusiō.

کُهَنُ kuhanu, v. a., to kill; } p. p. کُتھُو kuṭhō.
کُسنُ kusaṇu, v. n., to be killed; }

کَهَنَنُ khaṇaṇu, v. a., to lift up; p. p. کَهَنِیُو khāyō or
کَهَنَتُو khamiō.

کُهَهَنُ khuhanu, v. n., to be tired; p. p. کَهِيتُو khuthō.

کَپَنُ gapaṇu, v. n., to stick (in mud); p. p. گَتُو gatō.

گُتَنُ gutaṇu, v. a., to plait together; p. p. گَتُو gūtō.

گَسَنُ gasaṇu, v. n., to abrade; }

گَهَنُ gahaṇu, v. a., to rub; } p. p. گَتھُو gaṭhō.

گُسنُ gusaṇu, v. n., to fail; p. p. { گُتهو guthō,
گُسيو gusiō.

لايُنُ lainu, v. a., to apply; p. p. لاتو lātō or لايو lāyo.

لاهَنُ lāhaṇu, v. caus., to cause to descend; p. p. لاتهُو lāthō.

لبَهَنُ labhaṇu, v. n., to be obtained; { پ. پ. لدهُو ladhō.
لاهَنُ lahaṇu, v. a., to obtain;

ليكنُ likāṇu, v. n., to be hidden; p. p. ليكو likō or ليكيو likiō.

لنبنُ limbaṇu, v. a., to plaster; p. p. { ليتو litō,
لنبيو limbiō.

لوسَنُ lūsaṇu, v. n., to be scorched; { پ. پ. لوتهو lūthō.
لوهَنُ lūhaṇu, v. a., to scorch;

ماچَنُ mačaṇu, v. n., to fatten; p. p. متو matō.

مُسنُ musaṇu, v. n., to be unlucky; { پ. پ. مُتهو muthō.
مُهَنُ muhaṇu, v. a., to cause loss;

مُنجهَنُ munjhaṇu, v. n., to be perplexed; p. p. مُرتهو murhō.

وَتَهَنُ vaṭhaṇu, v. a., to take; p. p. وَرتو vartō, وَردو vardō,
وَتِهتو vaṭhitō.

وِجهَنُ vijhaṇu, v. a., to throw; p. p. وِدهُو vidhō.

وِرچَنُ virčaṇu, v. n., to be wearied; p. p. وِرتو virtō.

وِسَامَنُ visāmaṇu, v. n., to be extinguished; p. p. وِسَانو visānō.

وَسَنُ vasaṇu, v. n., to fall (as rain), p. p. وَتهو vaṭhō,
اُتهو uthō, وَتهُو vuthō.

وِکَامَنُ vikāmaṇu, v. n., to be sold; p. p. وِکانو vikānō.

وِکِنَنُ vikiṇaṇu, v. a., to sell; p. p. وِکيو vikiō.

وَجَنُّ vananu, v. n., to go; p. p. وَثُو viō.

وَنَهَجَنُّ vēhejanu, v. p., to bathe; p. p. وَهَتُو vehetō.

وَهَنُّ vehanu, v. n., to sit; p. p. وَيْتَهُو vēthō.

هَيَّامَنُّ hapāmanu, v. n., to lessen; p. p. هَيَّانُو hapānō.

يَبَهَنُّ yabhanu, v. n., to be copulated; } p. p. يَدَهُو yadhō.
 يَهَنُّ yahanu, v. a., to copulate;

§. 46.

The participle of the Future passive or the Gerundive¹⁾.

The participle of the Future passive or the Gerundive is formed by adding to the verbal root the affix inō (or anō, if the verb end in 'i' (ī) and optionally inō and anō, if the verb end in 'u' (ō)). The Gerundive can only be derived from active verbs; neuter verbs form also a similar participial noun by means of the affix inō, but it is not to be confounded with the Gerundive; see §. 9, 12.

The final vowel of a verbal root undergoes the same changes before the affix of the Gerundive, as before the affix of the Infinitive (§. 42), so that for practical purposes the rule may thus be given, that the termination of the Infinitive anu is simply changed to anō (inō), in order to form the participle of the Future passive. About the derivation of the affix inō see §. 8, 12.

وَجَهَنُّ vijhanu, v. a., to throw; Gerund. وَجَهِنُو vijhinō,
 what is to be thrown.

دِيَّانُنُّ dīanu, v. a., to give; Gerund. دِيَّانُو dīanō, what
 is to be given.

1) A kind of participle of the Future active is formed by attaching the affix hāru to the Infinitive, as: هَلَنَهَارُ halana-hāru, one who is about to go; see §. 9, 33.

دُھُونُ dhuanu, v. a., to wash; Gerund. دُھُونُو dhuanō
or دُھِينُو dhuinō, what is to be washed.

کھَايُنُ khāinu, v. a., to eat; Gerund. کھَايَنُو khāinō,
what is to be eaten.

§. 47.

Indeclinable past participles.

The Sindhī uses different past conjunctive or indeclinable participles.

1) The form most in use is that ending in ī (ō) or ē.

a) Neuter or such active verbs, as terminate in the Imperative in 'u', form the past conjunctive participle by joining to the verbal root the affix ī, as:

وَرَنُ var-anu, v. n., to return; past part. conj. وَرِي var-ī, having returned.

سُنُنُ sunanu, v. a., to hear; p. part. conj. سُنِي sun-ī, having heard.

Those verbs, which end in a radical ī, coalesce with the affix of the past part. conj. to ī, as:

تھِنُنُ thianu, to become; Imper. تھِي thīu; p. p. conj. تھِي thī, having become.

Those verbs, which end in ū, shorten ū before the affix ī (as before the affix of the Infinitive), as:

پُونُ pu-anu, to string (beads); Imper. پُو پū-u; p. p. conj. پِي pu-ī.

But those verbs, which shorten radical final ō to 'u' in the Infinitive, restore the same again in the past participle conjunctive, as:

رُونُ ru-anu, to weep; Imper. رُو rō; p. p. conj. رُوِي rō-ī.

If in the Infinitive euphonic *v* has been inserted between the verbal root and the affix of the Infinitive, it is dropped again in the past part. conj., as:

چَوَنُ ča-v-aṇu, to speak; Imper. چَوُ ča-u; p. p. conj.

چَيَّي ča-ī, having spoken.

پَوَنُ pa-v-aṇu, to fall, forms either regularly: پَيَّي pa-ī,

or irregularly پِيَّي pē-ī, having fallen.

The verb اچَنُ ačaṇu, to come, makes in the p. p. conj. either regularly اچَيَّي ač-ī, or irregularly اچَيَّي ač-ē.

The verbs دِيَنُ dīaṇu, to give (Imper. دِي دē) and نِيَنُ nīaṇu, to take away (Imper. نِي nē) make in the p. part. conj. دِيَّي dē-ī and نِيَّي nē-ī or نَيَّي na-ī.

Passive verbs, be they derived from neuter or active themes, form the p. part. conj. quite in the same way, as verbs of the active voice, by adding the increment ī (ō) to the passive base, as:

لَوِيجَنُ lō-iḡ-aṇu, v. p. to be moistened; p. part. conj.

لَوِيجَيَّي lō-iḡ-ī or لَوِيجَوُ lō-iḡ-ō, having been moistened.

b) Active and causal verbs, ending in the Imperative in 'e', form the past part. conj. by adding the affix ē to the root of the verb, as:

مَلَنُ malaṇu, v. a., to polish; p. p. conj. مَلَيَّي mal-ē, having polished.

لَاغَايَنُ laḡāiṇu, v. caus., to apply; p. p. conj. لَاغَايَّي laḡā-ē, having applied.

2) The second past participle conjunctive is formed by adding to the root of the verb, be it transitive or intransitive, the affix yō (or iō). This form is only used with a Present, Future or Imperative, and may therefore in most cases be translated by the present participle, as:

مَوْتَنُ mōṭaṇu, v. n., to return; p. p. conj. مَوْتِيُو mōṭ-yō (mōṭ-iō).

سِيْتَهَنُ sithaṇu, v. a., to compress; p. p. conj. سِيْتِهِيُو sith-iō.

If the verb end in 'i' (ī), it coalesces with the affix iō, as:

دِيَنُ dīaṇu, to give; p. p. conj. دِيَدِيُو dīō.

پِيَنُ pi-aṇu, to dink (Imper. پِيِي پīu); p. p. conj. پِيِيُو piō.

Those verbs, which shorten original ō to 'u' in the Infinitive, restore the same again in the p. p. conj., as:

دِهُونُ dhu-aṇu, to wash (Imper. دِهِيُو dhō-u); p. p. conj. دِهِيِيُو dhō-yō.

رُونُ ru-aṇu, to weep (Imper. رِيُو rō); p. p. conj. رِيِيُو rō-yō.

The verbs كَهَنُ khaṇaṇu, to lift up, هَنُ haṇaṇu, to strike, كَرَنُ karaṇu, to do, drop, as in the past participle, their final radical before the affix yō, as:

كَهَنُ khaṇaṇu, p. p. conj. كَهِيِيُو khā-yō or: كَهِيُو kha-yō.

هَنُ haṇaṇu, p. p. conj. هِيِيُو hā-yō or: هِيُو ha-yō.

كَرَنُ karaṇu, p. p. conj. كِيِيُو ka-yō or: كِيُو ki-yō (ki-ō).

3) The third past participle conjunctive is formed by adding to the root of transitive verbs, irrespectively of their termination in the Imperative, the affix jē (i-jē), and jī (i-jī) to the root of neuter verbs.

This form is generally used with the Present and Past tenses.

كَهَنُ khaṇaṇu, v. a., to lift up (Imper. كَهَنُ khaṇu);
p. p. conj. كَهَنِيِيُو khaṇ-i-jē.

وِرْچَنُ virčaṇu, v. n., to be tired; p. p. conj. وِرْچِيِيُو virč-i-jī.

4) The fourth past participle conjunctive is formed

by putting **کَری** karē, the p. p. conj. of **کَرَنُ** karaṇu, after the past partic. conj. ending in ī or ē. This compound form is used with the Present, the Future, the Past tenses and the Imperative, as:

وَرِي کَری varī karē, having returned; Inf. **وَرَنُ** varaṇu.

مَلِي کَری malē karē, having polished; Inf. **مَلَنُ** malaṇu. •

لَوِیجِي کَری loiḥ-ī karē, having been moistened; Inf. **لَوِیجَنُ** loiḥ-aṇu.

Annotation. The indeclinable past participles are formed in Sanskrit either by the affix tvā or ya. In Prākṛit tvā is changed to tūṇa and (by elision of t) to ūṇa, and ya becomes ia. In Sindhī the first form of the past participle conjunctive ending in ī (or ē) corresponds to the Prākṛit affix ia. The second form of the p. p. conj., ending in yō, is identical with the first, and the same must be said of the third form ending in jī (or jē), the Sanskrit affix ya (Prākṛit ia) having been changed in Sindhī to ja (= jē), as in the case of the Passive.

This is fully borne out by the kindred idioms. In Hindūstānī we find the following forms of the past part. conjunctive (Inf. mār-nā): mār, mār-ē, mār-kē, mār-karkē. In the first form mār the affix ia has apparently been dropped altogether, whereas in the second mār-ē the affix ia has been contracted to ē. The affix kē in mār-kē, corresponds to the Sindhī affix jē, j having been changed to a guttural, with transition of the Media into a Tenuis. Mār-kar and mār-karkē are compound past participles conj. like the Sindhī form. Similarly we find in Panjābī (Inf. ghall-nā, to send): ghall and ghall-kē.

The Gujārātī uses two forms of the past part. conj., one ending in ī (used especially in compound verbs), as lakhī, having written, and the other in īnī, as lakhīnī. The first form is identical with the Sindhī affix ī, the latter, īnī, corresponds to the Prākṛit affix ūṇa, ī having been substituted for ū.

The Marāṭhī uses only one form of the past. part. conj., ending in ūṇ, as karūṇ, having done; this affix quite coincides with the Prākṛit affix ūṇa. — The Bangālī uses either

the affix *yā* (*iyā*), as *dēkhiyā* (*dēk-ē* or *dēkh-ī* also being employed), or the Locative of the past participle, *dēkhitē*, in the state of having seen.

Chapter XIII.

Formation of the Tenses and Persons.

§. 48.

In treating of the Tenses in *Sindhī* we must distinguish simple and compound Tenses.

I. Simple tenses.

In the Active and Passive Voice there are only three simple tenses, viz.: the Potential, the Aorist and the Future.

1) The Potential, which implies possibility, uncertainty or a wish, is formed by adding to the root of the verb the inflexional terminations. The absolute personal pronouns may also be put before the verb, where any stress is to be laid on the person, but they may also be omitted, where such is not the case, the respective person being sufficiently pointed out by the inflexional termination itself.

Neuter and such intransitive verbs, as end in the Imperative in 'u', and all passive verbs, receive the same personal terminations, whereas those transitive verbs, which end in the Imperative in 'e', differ from them in the I and partly in the II pers. Sing. and in all the persons of the Plural, by retaining their characteristic 'i' (e) before the inflexional terminations.

Personal terminations of the Potential.

Verbs ending in the Imperative in 'u'.		Verbs ending in the Imper. in 'e'.	
Singular.	Plural.	Singular.	Plural.
I pers. -ã	-ũ	-yã, -iã	-yũ, iũ
II pers. -ĩ, ĕ	-ō	-iẽ, yẽ; ĩ, ĕ	-yō, iō
III pers. ē	-ane	-ē	-īne, ine

In reference to verbs, ending in the Imperative in 'u', it is to be observed:

a) A final long vowel is shortened before all the personal terminations in the same way, as before the affix of the Infinitive; e. g. رُونُ ruanu, to weep, Imper. رُو rō, Potential I pers. رُتَانُ ru-ã, I may weep; پِيَنُ pianu, to drink, Imper. پِيِي pīu, Potential I pers. پِيَانُ pi-ã, I may drink; پُونُ pu-anu, to string (beads), Imper. پُو پū-u, Potential I pers. پِيَانُ pu-ã, I may string (beads). In poetry an original long vowel may be restored again in the III pers. Sing., the personal termination ē being at the same time shortened to 'e', as: رُوْد rō-e, he may weep, instead of رُتِي ru-ē.

b) The euphonic v, which is inserted between the root of a verb ending in 'a', and the affix of the Infinitive, is commonly retained in the Singular and the III pers. of the Plural, but dropped commonly in the I and II pers. Plural, as: Inf. پَوَنُ pa-v-anu, to fall, Potential, Sing. I pers. پَوَانُ pa-v-ã, II pers. پَوِيَن pa-v-ē, III pers. پَوِي pa-v-ē; III pers. Plur. پَوَن pa-v-ane; Plur. I pers. پَوَن pa-ũ, II pers. پَوُو pa-ō. In the II and III pers.

Sing. however v may be also dropped, as چَٿِين ča-ē, thou mayst say; چَٿِي ča-ē¹), he may say.

c) In the III pers. Plur. verbs, which end in 'u' (ū) or original ō) and 'a' (with euphonic v inserted) frequently contract the inflexional termination u-ane, a-v-ane, to ūne, as: رُونِ rūne, they may weep, instead of رُونِ ru-ane; پُونِ pūne, they may fall, instead of پُونِ pavane; چُونِ čūne, they may say, instead of چُونِ čavane.

A similar contraction takes place in the II pers. Sing. and in the III person Plur., if a verb end in 'i' (ī), as: دِينِ dī, thou mayst give, instead of دِينِ dī-ē; دِينِ dīne, they may give, instead of دِينِ dīane; نِينِ nī, thou mayst take away, نِينِ nīne, they may take away; پِينِ pīne, they make drink; کھِينِ khīne, they may eat; but the uncontracted form is equally in use.

d) Verbs, which end in a radical ā, and in the Imperative in 'u', insert in the I pers. Sing. and Plur. and in the II pers. Plur. a euphonic y before the flexional termination, as: بُدھَايَانِ būdhā-y-ā, I may become old, بُدھَايُونِ būdhā-y-ū, بُدھَايَوِ būdhā-y-ō, we, you may become old. In the III pers. Plur. they end likewise, for euphony's sake, not in ane, but in ine, as: کھَائِينِ khā-ine, they may eat. An exception to this rule is کھَانِ khā, I may eat, instead of کھَايَانِ khā-y-ā.

In reference to verbs, ending in the Imperative in 'e', it is to be observed:

1) The characteristic 'i' (e) of the Imperative may be contracted with the inflexional termination of the

1) چَٿِي ča-ē is even contracted to چِي čē, when used more in the sense of a particle, to quote the words of the speaker ('says he').

I and II pers. Sing. and the II and I pers. of the Plur. to yā, yē (yī), yū, yō, or not, if the verb end in a consonant; but the contraction must take place, if the verb end in a vowel, as: چہڈیان čhaḍyā, or چہڈیان, چہڈیē or چہڈین čhaḍie etc.; but: بہایان bha-yā, بہایē bhā-yē etc. from بہائنُ bhāinu, to think. In poetry however the looser form is also in use, as: بہائیان bhā-iā or بہائیā bhā-iyā. In the II pers. Sing. the inflexional termination yē or yī may also be contracted to ē or ī, as: ساندھین sāndhē or ساندھین sāndhī, thou mayst cherish.

In the III pers. Plural 'i' is generally lengthened to 'ī', and the initial 'a' of the inflexional termination āni dropped in order to distinguish the neuter and active verbs. But īne is again frequently pronounced and written ine, especially when the verb ends in a long ā, as: گالہائیں gālhā-ine, they may speak.

2) The verb کَرَنُ karaṇu, to do, forms the III pers. Plural either regularly in کَرین karīne, or irregularly in کن kane or کِن kine.

Annotation. The Sanskrit Potential has already quite disappeared in Prākṛit. But, abstracted from this significant circumstance, there can be no doubt, that the Sindhī Potential corresponds originally to the Prākṛit Present tense. In Sindhī itself there are many reminiscences, that the Potential properly represents the old Present of the Prākṛit; for it is very often, chiefly in poetry, used without the characteristic تھو, in the sense of the Present. After the custom had gained ground, to express the Present by joining the تھو thō to the old Present, the old Present was reserved to denote a Potential mood. The inflexional terminations of the Sindhī Potential correspond very closely to those of the Prākṛit Present, as: Prāk. I pers. Sing. āmi (Sansk. āmi), Sindhī ā; II pers. Sing. asi (Sansk. asi), Sindhī ē (or ī), 'a' being dropped (as a conjunctive vowel) and s

being first changed to h and then dropped altogether; III pers. Sing. a-ti or a-di (Sansk. a-ti), and by elision of t or d: a-e, Sindhī ē. In the I pers. Plur. the Prākṛit has different terminations, as ā-mō (Sansk. ā-mah), ā-mu, ā-ma, or a-mō, a-mū etc. These latter terminations have given rise to the Sindhī terminations ũ, m being elided and final 'u' lengthened to ũ and nasalized at the same time; II pers. Plur. a-ha (Sansk. a-tha), Sindhī ō, h having been dropped and 'a' lengthened to ō; III pers. Plur. a-nti (Sansk. a-nti), Sindhī ane, t having been elided in this conjunct letter. — The Hindūstānī, Panjābī and Gujārātī coincide in this respect with the Sindhī, forming the Potential in the same way, as the Sindhī, only with modified inflexional terminations. The proper Potential of the Marāṭhī, which is now commonly called by the Grammarians the "Past Habitual"¹⁾, exhibits likewise the signs of the old Prākṛit Present. — The Bangālī alone has preserved the old Present tense, formed by joining the inflexional terminations to the root of the verb; the Present is in Bangālī also used in the sense of a Potential.

2) The Sindhī has a regular Aorist or Praetere tense denoting, that an action once took place in time past.

a) The Aorist is formed from neuter verbs, by joining to the past participle the terminations of the (now in Sindhī) obsolete substantive verb as, to be. This tense is therefore originally a compound, and the participle must be put, according to the gender referred to, either in the masc. or the feminine. The inflexional terminations are only affixed to the I and II pers. of the Sing. masc. and fem., to the I pers. of the Plur. masc. and fem. and to the II pers. of the Plur. masc., the III person of the Sing. and Plur. masc. and fem. being left without any inflexional terminations, as well as the II pers. of the Plur. fem.

b) From transitive verbs, the participle past of which always has a passive signification, the Aorist is

1) As in the Marāṭhī Grammar, published by the American Mission, Bombay 1854.

formed by joining to the past participle the same inflexional terminations, as to that of neuter verbs, the III pers. of the Sing. and Plur. masc. and fem. and the II person of the Plur. fem. being likewise left without inflexional terminations. If the Agent is to be expressed, this must be put in the Instrumental, the participle past agreeing throughout with its subject (expressed or only hinted at) in gender and number.

The inflexional terminations of the Aorist are:

Singular.		Plural.	
Masc.	Fem.	Masc.	Fem.
I pers. -se	-se	-sī, sū	-sī, sū.
II pers. -ē	-ā (ē)	-u	—
III pers. —	—	—	—

The past participle of neuter and active verbs commonly ends, as we have seen, in yō or iō, fem. ī. If therefore the past participle be of the masc. gender, its final ō is shortened before the inflexional termination of the I person to u = u-se, whereas the final ī of the fem. gender is changed, as before the other pronominal suffixes, to ya or ia = ya-se, ia-se; e. g. هَلِیَو haliō, m., gone, I pers. masc. هَلِیَوِ haliu-se, I went or have gone, fem. هَلِیَا haliā-se; in the same way دِثِہَو dithō, past participle of دِسانُ disanu, seen: دِثِہِ دithu-se, masc. I was seen, fem. دِثِہِیَا dithia-se or: دِثِہِیَس dithya-se. In poëtry though iō or yō may keep its place before the inflexional termination se, and ia or ya may be lengthened to ia or yā, as: چَہَدِیَوِ čhaḍiō-se, I was left, fem. چَہَدِیَا čhaḍiā-se.

Before the inflexional termination of the II person masc., ē, final ō is dropped altogether, as: هَلِیِ hali-ē,

thou hast gone; $\text{d}\bar{\text{i}}\text{ṭh-}\bar{\text{e}}$, thou wast seen; before the inflexional termination of the II person fem. $\bar{\text{a}}$, final $\bar{\text{i}}$ is shortened to 'i' = i- $\bar{\text{a}}$ (occasionally also as in the masc. to i- $\bar{\text{e}}$), as: $\text{hali-}\bar{\text{a}}$; thou hast gone, $\text{d}\bar{\text{i}}\text{ṭhi-}\bar{\text{a}}$, thou wast seen.

In the first person Plural the inflexional termination $\text{s}\bar{\text{i}}$ ($\text{s}\bar{\text{e}}$), $\text{s}\bar{\text{u}}$ is affixed to the masc. or fem. Plural of the past participle, as: $\text{hali}\bar{\text{a}}\text{-s}\bar{\text{i}}$, we have gone, $\text{hali}\bar{\text{u}}\text{-s}\bar{\text{i}}$ (fem.); $\text{d}\bar{\text{i}}\text{ṭh}\bar{\text{a}}\text{-s}\bar{\text{i}}$, we were seen, $\text{d}\bar{\text{i}}\text{ṭhi}\bar{\text{u}}\text{-s}\bar{\text{i}}$ (fem.).

In the II person masc. the final $\bar{\text{a}}$ of the Plural ($\text{hali}\bar{\text{a}}$) is shortened before the inflexional termination 'u' = a-u, as: halya-u , you went; $\text{d}\bar{\text{i}}\text{ṭha-u}$, you were seen; to the II person fem. no inflexional termination is added, the Plural fem. of the past participle alone being used, the subject of which must be indicated either by the absolute personal pronoun or gathered from the context.

It is to be noticed, that in poëtry the inflexional terminations are frequently left out, in which case the subject, if it be not indicated otherwise (by an absolute personal pronoun etc.), must be gleaned from the context.

Annotation. The three praeterite tenses of the Sanskrit, with the exception of a few traces (Varar. VII, 23), have been already discarded in Prākṛit, their formation being apparently too intricate for the conception of the vulgar. In their lieu the past participle has been substituted in the sense of an Aorist, either with or without inflexional terminations, the Perfect proper being denoted by a compound tense. The inflexional terminations, which are affixed in Sindhī to the past participle, are derived from the Sanskrit substantive verb 'as', to be, though they be now so much mutilated and differ so considerably from the forms used in Prākṛit (Lassen, p. 345), that they are scarcely recognisable. The termination of the I person Sing. -s

corresponds to the Sanskrit *asmi* (Prāk. *amhi*), 'm' having been thrown out in *Sindhī*.

In the II pers. (Sansk. and Prāk. *asi*) *s* = *h*, has been dropped and final *i* (*e*) lengthened in the masc. to *ē*, whereas in the feminine the initial 'a' of *asi* has been retained, and the latter half of it dropped altogether. The masculine termination *ē* is however also now and then applied to the feminine.

In the I person Plural the Sanskrit *smāh* (Prākrit *ambō*) has been changed to *sī* (*sē*) or *sū*; in the II person masc. the Sanskrit *stha* has been first changed to *tha*, thence to *ha*, and with the elision of 'h' to 'u'.

In *Hindūstānī*, *Panjābī* and *Gujarātī* the Aorist is made up by the past participle without the addition of inflexional terminations, but in *Marāṭhī* inflexional terminations are affixed to the past participle, as in *Sindhī*. The same is the case in *Bangālī*, but with this difference, that it can form an Aorist of the active voice not only from neuter verbs, but also from active verbs; in the Passive though it must have recourse to a composition.

3) The Future,

which implies in *Sindhī* not only the sense of futurity, but also of possibility, uncertainty, is formed

a) In the Active Voice, by affixing to the present participle the same inflexional terminations as to the Aorist.

b) In the Passive Voice, by affixing to the present participle passive the same inflexional terminations; as to the present participle of the Active.

Annotation. The *Sindhī* has quite left the traces of the Prākrit in forming the Future and fallen back to a composition, in order to make up for the lost future tense. It has approached in this respect again nearer to the Sanskrit, which likewise forms the I Future of the active voice by affixing the inflexional terminations of the substantive verb 'as', to be, to the participial noun ending in *tā* (*tr*). The modern Arian idioms differ very greatly from each other as to the method, in which they form the Future. The *Hindūstānī* and *Panjābī* express the Future by means of a compound verb; they add to the Potential of a verb the past participle *gā* (instead of the common *giā*), from the root *gam*, to go, the gender of which must agree with the subject.

in question. This is properly a Desiderative, and not a Future; but already in Sanskrit the Desiderative is now and then used in the sense of a Future. Thus we have in Hindūstānī **کَرُونْگا** karūn-gā, masc., and **کَرُونْگی** karūn-gī, fem. I shall do, literally: I am gone (**گا** gā), that I do (**کَرُونْ** karū), i. e. I will do or shall do; similarly in Panjābī: karāngā, masc., kā-rāngī, fem.

The Gujārātī on the other hand accedes again more closely to the Prākrit; the conjunctive vowel of the Prākrit (i) has been lengthened in the I person Sing. and Plur., in order to make up for the double ss, which has been reduced to a single one (cf. Introd. §. 19), as: lakh-īs, I shall write, Plur. lakh-īsū, we shall write.

In the II and III person Sing. and Plur. the conjunctive vowel has been dropped altogether, as II pers. Sing. lakh-sē, thou wilt write etc.

The Future of the Marāṭhī is quite peculiar, and, as it seems, made up from the different terminations of the Future, used in Prākrit.

The termination of the I person Sing. īn (ēn) seems to have arisen from the Prākrit termination himi (Varar. VII, 12), and that of the I person Plural ū, from the Prākrit sisi (= hisi; Lassen, p. 352), the final 'i' of which has been dropped and in compensation thereof medial 'i' lengthened = sīs; final 's' has been hardened to 'r' and thence to 'l'. The II person Plur. ends in āl, which I would refer to the Prākrit termination -ssaha, the latter half of which (aha) seems to have been dropped, and the conjunct ss reduced to 's' by lengthening the preceding (conjunctive) vowel = ās; 's' again seems to be hardened to r = l. A similar process appears in the III pers. Sing., ending in īl (ēl); the Prākrit termination is hidi (= sidi); the initial 'h' has been elided and id(i) lengthened to īd, final 'd' being changed at the same time (as it is usual in the past participle) to 'l'. The III person Plural, ending in tīl is quite perplexing. We would refer to the fact, that in Prākrit hittha is also used instead of hissa (tth = ss; Lassen, p. 353; Varar. VII, 15), though restricted to the I pers. Plural. In Marāṭhī it appears, that tth has also been used in the III pers. Plural, so that the III pers. Plural would properly terminate in hitthinti; of this initial hi has been elided and the aspirate conjunct tth reduced to tt = t; n is in Marāṭhī always dropped in the termination of the III pers. Plural and

in consequence the preceding vowel (i) lengthened; thus we get tīt, of which final 't' must have been changed to l = tīl.

The Bangālī forms the Future by affixing to the root of the verb the inflexional termination *iba*; this is very remarkable and without any analogy in any of the Prākṛit dialects. It reminds us very strongly of the Latin termination *bo* in the formation of the Active Future of the I and II conjugation, which Bopp (Comp. Gramm. II, §§. 526, 663) derives from the Sanskrit *bhū*. It would be near at hand, to compare this affix with the Sindhī affix *bō*, employed to form the present participle passive; but its origin will hardly allow of such a comparison.

II. Compound tenses.

1) The compound Potential.

The Potential may be compounded:

a) with the present participle and the Potential of the auxiliary verb هُونُ huanu, to be, in order to denote an enduring action or state, as: أَنُّونَ پَرَهَنَدُو هُئَانِ I may be reading.

b) with the past participle and the Potential of the auxiliary verb هُونُ huanu, to be, as: أَنُّونَ رُلِئُو هُئَانِ I may have wandered about; مُونِ دِثَهو هُئِي it may have been seen by me, i. e. I may have seen it.

2) The present tense.

The Sindhī has two forms for the Present tense:

a) The common or indefinite Present tense, which denotes, that an action is commenced or going on at the time being, is formed by putting after the Potential (and occasionally before it) the augment تَهو thō¹), which must

1) Instead of تَهو thō: پَتُو peō (fem. پِيئي pēi) is also used, but with this difference, that a more enduring action is thereby denoted. Cf. §. 53, 2.

agree with the gender of the subject, as: **آنُون هَلَان تَهو** I go; fem. **آنُون هَلَان تَهِي** I go.

b) The definite Present, which implies habit, usage or that an action is still going on at the time of speaking, is formed by compounding the present participle with the Present of the auxiliary verb **هُونُ** huanu, as: **آنُون لِكْهَنْدُو أَنْهِيَان** I am writing, or I am used to write; **وَنْدُو أَهِي** he is in the habit of weeping.

In poëtry the auxiliary verb is often left out and the participle used by itself, determined by a noun or pronoun as subject.

Annotation. The Potential, which, as stated already, represents the old Present tense, is no longer considered sufficient, to express the Present by itself; the augment **تَهو** thō is therefore added, to render more prominent the sense of the Present. This augment **تَهو** thō is derived from the Sanskrit adjective **स्थ** stha (as used at the end of compounds) and signifies 'standing', as: **آنُون پَسَان تَهو** I see, literally: standing I see, I am in the state of seeing.

In Hindūstānī thā is used as an augment for forming the Imperfect, whereas the common or indefinite Present is expressed by the present participle alone, and the definite Present by the addition of the auxiliary verb hōnā. The same is the case in Panjābī, with the only difference, that the Sanskrit stha has been assimilated in Panjābī to sā. In Gujārātī the indefinite Present is formed by adding the auxiliary (defective) verb čhaū etc., I am etc. (derived from the Sansk. substantive verb 'as', to be) to the Potential, as: **hū lakhū čhaū**, I write, and the definite Present by joining the Present of the auxiliary verb hōvū, to be, to the present participle, as: **hū lakhō hōū čhaū**, I am writing.

The Marāṭhī forms the common or indefinite Present by affixing the inflexional terminations of the Sansk. substantive verb 'as', to be, to the present participle, ending (originally) in tā, with which the terminations coalesce, as **tō**, **tōs** etc. Besides this the Marāṭhī uses three other compound forms for the definite Present, the first of which is compounded with the present

participle ending in 'at' or 'it', and the irregular form of the auxiliary verb *asanē*, viz: *āhē*, as: *mī lihīt āhē*, I am writing; the second adds the auxiliary verb *āhē* etc. to the indefinite Present ending in *tō* etc., as: *mī lihītō āhē*, I am writing. Both these forms of the definite Present, which do not differ from each other as to their signification, denote an action going on or enduring at the time of speaking. The third form adds to the present participle ending in 'at' or 'it', the regular Present of the auxiliary verb *asanē* to be, viz: *asatō* etc., as: *mī lihīt asatō*, I am in the habit of writing, and implies a habit, custom or natural disposition; it may therefore be termed the Present Habitual. — The Bangālī has, as noticed already, a simple Present, formed by affixing the inflexional terminations to the root of the verb, and a definite Present formed by uniting the auxiliary verb *āchi* etc. with the present participle ending in *itē*, the initial *ā* of which is dropped in this composition, as: *āmi dēkhītēchi*, I am seeing.

3) The Habitual Aorist,

which implies, that an action was repeated in past time or went on at the time indicated, is formed by adding to the Aorist the indeclinable augment *تھی* *thē*, which may follow or precede it, as the augment of the Present; e. g.: *هُوَ آيو تھی* *he came (repeatedly)*, or: *was coming*.

This tense is quite peculiar to the Sindhī, no analogy to it being met with in the kindred idioms. The indeclinable augment *تھی* *thē* is apparently the Locative of *thō*, and signifies: 'in standing', which agrees well with the import of this tense.

4) The Imperfect,

which denotes, that an action was progressing or repeated at a particular time past, is formed by adding to the present participle the Aorist of the auxiliary verb *هُوَ* *huanu*, as: *رُکندو هوس* *I was wandering about*; *لُودھبو هوس* *I was being driven out*. The Imperfect may be rendered more emphatic by premising the past par-

participle **پيٽو** piō (having fallen), as: **هُوَ بِئَا ڏسندا هئا**, they were in the habit of seeing.

Annotation. In Hindūstānī the Imperfect is formed, as already alluded to, by adding **thā** to the present participle; the same is the case in Panjābī, which adds **sā**; the Marāṭhī joins the Aorist of the auxiliary verb **asanē**, viz: **hōtō** etc. to the present participle ending in **at** or **it**. The same method is kept to in Gujārātī and Bangālī, in the latter language with the slight difference, that the Aorist of the auxiliary verb (viz: **čhilām** etc.) is coalescing with the participle present.

5) The Perfect,

which implies an action, that has been completed in time past, is formed by adding the auxiliary verb **آهيان** āhiyā etc. to the past participle, as: **وڻو آهيان**, I am gone, **جهليو آهيان** I have been seized.

Annotation. All the kindred idioms form the Perfect in the same way as the Sindhī, by adding the Present of the auxiliary verb to the past participle.

6) The Pluperfect,

which implies an action, that has been completed in remote past time chiefly in relation to some other time, expressed or only understood, is formed by adding the Aorist of the auxiliary verb **هون** huanu to the past participle, as: **هليو هوس** I had gone; **دهتي هيس** I had been enticed (fem.).

Annotation. In Hindūstānī and Panjābī the Pluperfect is formed by adding **thā** and **sā** respectively to the past participle. In Marāṭhī the Aorist **hōtō** etc. is joined to the past participle and similarly in Gujārātī **hatō** etc. In Bangālī (which must not resort to a passive construction in the case of transitive verbs, as the other idioms) the Aorist of the auxiliary verb, viz: **čhilām** etc. is united with the past participle ending in **yā**.

7) The compound Future tenses.

There are two compound Future tenses in Sindhī:

a) The one is compounded with the participle present and the Future of the auxiliary verb هُونُ huanu, which may be termed the Definite Future, as: ٿِسَندُو هُونْدِسِ I shall be seeing.

b) The other is compounded with the past participle and the Future of the auxiliary verb هُونُ huanu, and may be termed the Past Future, as: هَلِئُو هُونْدِسِ I shall have gone; هُوَ بَدِهُو هُونْدُو he will have been bound.

Both these tenses do not only denote futurity in its strict sense, but imply also possibility, uncertainty or doubt.

Chapter XIV.

The auxiliary verbs.

§. 49.

A. The auxiliary verb هُونُ huanu, to be.

Before we can fully develop the conjugational process of the Sindhī, we must first describe the inflexion of the auxiliary verb هُونُ huanu, to be, by means of which the compound tenses of other verbs are being made up.

Infinitive: هُونُ hu-anu, to be.

Imperative.

SING.

PLUR.

II pers. هُو or هُوَ be thou.
hō hō-u,

هو or هُوَ be ye.
hō hu-ō,

Precative.

	SING.		PLUR.
II pers.	$\left\{ \begin{array}{l} \text{هُجِج} \text{ hu-i}ĵ\text{e} \\ \text{هَبْوِج} \text{ hō-i}ĵ\text{e} \\ \text{هُج} \text{ hu-}ĵ\text{u} \\ \text{هَوِج} \text{ hō-}ĵ\text{e} \end{array} \right\}$	mayst thou be.	$\left\{ \begin{array}{l} \text{هُجُو} \text{ hu-}ĵ\text{o}, \\ \text{may ye be.} \end{array} \right.$

Participles.

- 1) Present participle: هُونْدُو hūndō, being.
- 2) Past participle: هُو hō, هُوُو huō, having been.

Verbal noun.

هُنُّو hu-anō, being.

I. THE POTENTIAL.

1) THE SIMPLE POTENTIAL.

SINGULAR.

- I pers. هُجَانِ أَنُّونِ هُجَانِ āũ hu-ā, huĵ-ā, I may be.
- II pers. هُجَيْنِ تُونِ هُجَيْنِ tũ hu-ē, huĵ-ē, thou mayst be.
- III pers. هُجِي هُو هُجِي hū hu-ē; huĵ-ē, he may be.

PLURAL.

- I pers. هُجُونِ أَسِينِ هُونِ asĩ hũ, huĵ-ũ, we may be.
- II pers. هُجُو أَهِينِ هُو هُجُو ahĩ hō, hu-ō, huĵ-ō, you may be.
- III pers. هُجِنِ هُونِ هُونِ هُو هُجِنِ hū hu-ane, hūne, huĵ-ane, they may be.

In the II pers. Sing. هُجَيْنِ هُجَيْنِ hu-ĩ, huĵ-ĩ is equally in use. In poetry we meet in the III person Sing. frequently هُوُو hō-e, instead of هُجِي hu-ē.

2) THE COMPOUND POTENTIAL.

a) The present participle with the Potential

هٲَان etc. 'May be being'.

SINGULAR.

*Masc.**Fem.*

I pers.	هٲَانْدُو هٲَان، هٲَان	هٲَانْدِي هٲَان، هٲَان
	hūndō hu-ā, hūj-ā.	hūndī hu-ā, hūj-ā.
II pers.	هٲَانْدُو هٲَيْن، هٲَيْن	هٲَانْدِي هٲَيْن، هٲَيْن
	hūndō hu-ē, hūj-ē.	hūndī hu-ē, hūj-ē.
III pers.	هٲَانْدُو هٲِي، هٲِي	هٲَانْدِي هٲِي، هٲِي
	hūndō huē, hūj-ē.	hūndī hu-ē, hūj-ē.

PLURAL.

I pers.	هٲَانْدَا هٲُون، هٲُون	هٲَانْدِيُون هٲُون، هٲُون
	hūndā hū, hūj-ū.	hūndiū ²⁾ hū, hūj-ū.
II pers.	هٲَانْدَا هٲُو، هٲُو	هٲَانْدِيُون هٲُو، هٲُو
	hūndā hu-ō, hūj-ō.	hūndiū hu-ō, hūj-ō.
III pers.	هٲَانْدَا هٲِن، هٲِن	هٲَانْدِيُون هٲِن، هٲِن
	hūndā hu-ane, hūj-ane.	hūndiū hu-ane, hūj-ane.

b) The past participle with the Potential

هٲَان etc. 'May have been'.

SINGULAR.

I pers.	هٲَانْ هٲُو huō huā.	هٲَانْ هٲِي huī huā.
II pers.	هٲَيْن " " huē.	هٲَيْن " " huē.
III pers.	هٲِي " " huē.	هٲِي " " huē.

1) The absolute personal pronouns are left out in the following tenses, as they may be easily supplied.

2) The Plural fem. هٲَانْدِيُون hūndiū may also be pronounced and written هٲَانْدِيُون hūndiyū or هٲَانْدِيُون hūndiyū, and so all the present participles in the fem. Plural.

	<i>Masc.</i>		<i>Fem.</i>
	PLURAL.		
I pers.	هُنَا huā hũ.	هُيُونَ huyũ hũ.	
II pers.	هُنَّ „ „ huō.	هُنَّ „ „ huō.	
III pers.	هُنَّ „ „ huane.	هُنَّ „ „ huane.	

II. THE PRESENT.

1) THE INDEFINITE PRESENT.

The Potential with تَهْوُ thō.
'I am'.

SINGULAR.

I pers.	هُنَّ تَهْوُ huā thō.	هُنَّ تَهِي huā thī.
II pers.	هُنَّ تَهْوُ huē thō.	هُنَّ تَهِي huē thī.
III pers.	هُنَّ تَهْوُ huē thō.	هُنَّ تَهِي huē thī.

PLURAL.

I pers.	هُنَّ تَهَا hũ thā.	هُنَّ تَهْيُون hũ thiũ.
II pers.	هُنَّ تَهَا huō thā.	هُنَّ تَهْيُون huō thiũ.
III pers.	هُنَّ تَهَا huane thā.	هُنَّ تَهْيُون huane thiũ.

Old Present of the Sansk. substantive verb
'as' to be. 'I am'.

SING.

PLUR.

I pers.	أَنهِيَان āhiyā.	أَنهِيُون āhiyũ.
II pers.	أَنهِيَان، أَنهِيَان āhē, āhī.	أَهِيُو āhiyō.
III pers.	أَهِي āhē.	أَهِيُون، أَنهِيَان āhine, āhīne.

This form is commonly used in the Present, and always in compound tenses, whereas هُنَّ تَهْوُ huā thō. is seldom to be met with, and never in a compound tense.

The initial vowel *ā* is often found without a nasal sound as: *آهِيَان* *āhiyā* instead of *آهِيَان* *āhiyā*. When *كُوْ* *kō na*, *كَ* *kā na*, *كِي* *kī na* not any one etc. precedes *آهي*, they are contracted to *كُونْهِي* *kōnhē*, *كَانْهِي* *kānhē*, *كِنْهِي* *kīnhē*; *نَ* *na*, not, preceding *آهِيَان* etc. may coalesce with it, as: *نَاهِي* *nāhē* or: *نَ آهي* *na āhē*, he is not.

2) THE DEFINITE PRESENT.

The present participle with the auxiliary: *آهِيَان*
'I am being'.

SINGULAR.

*Masc.**Fem.*

I pers.	<i>هُونْدُوْ آهِيَان</i> <i>hūdō āhiyā.</i>	<i>هُونْدِيْ آهِيَان</i> <i>hūdī āhiyā.</i>
II pers.	<i>هُونْدُوْ آهِيَان</i> <i>hūdō āhē.</i>	<i>هُونْدِيْ آهِيَان</i> <i>hūdī āhē.</i>
III pers.	<i>آهي</i> „ „ <i>āhē.</i>	<i>آهي</i> „ „ <i>āhē.</i>

PLURAL.

I pers.	<i>هُونْدَا آهِيُون</i> <i>hūdā āhiyū.</i>	<i>هُونْدُتُون آهِيُون</i> <i>hūndiū āhiyū.</i>
II pers.	<i>هُونْدَا آهِيُوْ</i> <i>hūdā āhiyō.</i>	<i>هُونْدُتُون آهِيُوْ</i> <i>hūndiū āhiyō.</i>
III pers.	<i>هُونْدَا آهِيْن</i> <i>hūdā āhini.</i>	<i>هُونْدُتُون آهِيْن</i> <i>hūndiū āhine.</i>

III. THE IMPERFECT.

The present participle with the Aorist of the auxiliary: *هَوَسِ*. 'I was' or: 'was being'.

SINGULAR.

*Masc.**Fem.*

I pers.	<i>هُونْدُوْ هَوَسِ</i> <i>hūdō hōse.</i>	<i>هُونْدِيْ هَوَسِ</i> <i>hūdī huyase.</i>
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*Masc.**Fem.*

II pers. هُونْدُو هُتِين hūndō huē. هُونْدِي هُتِين hūndī huiā¹⁾.

III pers. هُونْدُو هُو hūndō hō. هُونْدِي هُتِي، هِي hūndī huī, hī.

PLURAL.

I pers. هُونْدَا هُنَاسِين hūnda huāsī. هُونْدُون هُونُوسِين hūndiū huyūsī.

II pers. هُونْدَا هُو، هُتُو hūnda hua-u, huō. هُونْدُون هُونُون hūndiū huyū.

III pers. هُونْدَا هُأ، هَا hūnda huā, hā. هُونْدُون هُونُون hūndiū huyū.

IV. THE AORIST.

1) THE SIMPLE AORIST.

The past participle with the inflexional terminations. 'I was', or: 'have been'.

SINGULAR.

*Masc.**Fem.*

I pers. هُوس hōse.

هُيس huy-ase.

II pers. هُتِين huē.

هُتِين، هُي-آ، هُي-Ē hui-ā, hui-ē.

III pers. هُو hō.

هُي huī.

PLURAL.

I pers. هُنَاسِين huā-sī.

هُونُوسِين huyū-sī.

II pers. هُو، هُتُو، هُو hua-u, hu-ō, hō.

هُونُون huyū.

III pers. هُأ، هَا huā, hā.

هُونُون huyū.

1) Or هُتِين huiē.

Instead of **هُنَّاسِينَ** huā-sī, **هُنَّاسُونَ** huā-sū, the contracted forms **هَاسِينَ** hā-sī, **هَاسُونَ** hāsū, are also in use. — The inflexional terminations are now and then dropped altogether, but in this case the absolute personal pronoun must always be prefixed, as: **آئُون هُو** āũ hō, I was etc.

2) THE HABITUAL AORIST.

The simple Aorist with **تَهِ** thē.
'I used to be'.

SINGULAR.

Masc.

Fem.

I pers.	هُوسِ تَهِ hōse thē.	هُيَسِ تَهِ huyase thē.
	etc.	etc.

PLURAL.

I pers.	هُنَّاسِينَ تَهِ huāsī thē.	هُيُونَّاسِينَ تَهِ huyūsī thē.
	etc.	etc.

V. PERFECT

VI. PLUPERFECT

} not in use.

VII. THE FUTURE.

The present participle with the inflexional terminations. 'I shall be'.

SINGULAR.

Masc.

Fem.

I pers.	هُوندِسِ hūndu-se.	هُوندِئِسِ hūndia-se ¹⁾ .
II pers.	هُوندِينِ hūnd-ē.	هُوندِئِنِ hūndi-ā ²⁾ .
III pers.	هُوندُو hūndō.	هُوندِي hūndī.

1) Instead of **هُوندِئِسِ** hūndia-se we find also **هُوندِيَسِ** hūndiyase or **هُوندِيَسِ** hūndiyase.

2) Or **هُوندِئِينِ** hūndi-ē.

PLURAL.

*Masc.**Fem.*

I pers. هُونْدَاسِيں hūndā-sī.	هُونْدِثُونْسِيں hūndiū-sī.
II pers. هُونْدُو، هُونْدُو hūnda-u, hūdō.	هُونْدِثُون hūndiū.
III pers. هُونْدَا hūndā.	هُونْدِثُون hūndiū.

The compound future tenses are not in use.

As from all neuter verbs, so also from this auxiliary an impersonal or passive form may be derived, as:

III pers. Sing. Present هُوْجِي تَهْو hō-iḡe thō, literally: it is been; III pers. Sing. Future: هُوْجِي تَهْو hō-ibō, literally: it will be been.

Annotation. The root هُوْ hō (Inf. هُوْن hu-aṇu) corresponds to the Sansk. root भू bhū, to become, which is assimilated in Prākṛit to hō or huva; the past participle of it is in Prākṛit huō or hūō, thence the Sindhī huō. In reference to the Potential huḡā etc., it is to be kept in mind, that Prākṛit uses already for the Present (and Future) such forms as hoḡḡa, hoḡḡā etc., which Lassen derives from the Sansk. Precative भुयात् (Lassen, p. 357).

The root hō is used in all the kindred idioms.

The old Present أَنِهِيَان āhiyā, I am, is derived from the Present of the Sansk. substantive verb अस 'as' to be, Prākṛit amhi etc. The Marāṭhī form of it approaches very closely to that of the Sindhī, as: āhē etc. In Hindūstānī (hā, haī, hai etc.) initial 'a', which has been lengthened in Sindhī and Marāṭhī, has been dropped; the same is the case in Panjābī, as hā, haī, hai etc. In Guḡarātī, where initial 'a' has been likewise thrown off, we find the forms čhaū, čhē, čhē etc., which correspond to the Prākṛit form अचि ačchi etc. (Lassen, p. 266, 346). In Bangālī we meet with the still more primitive form āchi etc.

§. 50.

B. The auxiliary verb تهنُ thianu, to become, to be.

The verb تهنُ thianu, to become, to be, is also partly used as an auxiliary verb. Its compound tenses are made up by means of the auxiliary verb هُونُ huanu.

Infinitive.

تهنُ thi-anu, to become, to be.

Imperative.

SING.

PLUR.

II pers. تهيُ thī-u,
become thou.

تهيُو، تهيُو thī-ō, thi-ō,
become ye.

Precative.

II pers. تهيجِ، تهيجِ thī-je, thi-je. تهيجُو، تهيجُو thī-jō, thi-jō.
mayst thou become. may you become.

Participles.

1) Present participle: تهيندو thī-ndō, becoming.

2) Past participle: تهيُو thī-ō, become.

3) Past conjunctive participles:

تهي thī	} having become:
تهيُو thī-ō	
تهي کري thī karē	

4) Verbal noun: تهنُو thī-anō, becoming, being.

I. THE POTENTIAL.

1) THE SIMPLE POTENTIAL.

‘May become’.

SING.

PLUR.

I pers. تھان thī-ā.

تھون thī-ū.

II pers. تھين، تھين thī-ē, thī. تھيو thī-ō.

III pers. تھي thī-ē.

تھين، تھين thī-ane, thī-ne.

2) COMPOUND POTENTIAL

a) The present participle with the Potential of
 هُونُ huanu. 'May be becoming'.

SINGULAR.

*Masc.**Fem.*

I pers.	تهيندو هُئان thīndō huā.	تهيندي هُئان thīndī huā.
II pers.	تهيندو هُئين thīndō huē.	تهيندي هُئين thīndī huē.
III pers.	تهيندو هُئي thīndō huē.	تهيندي هُئي thīndī huē.

PLURAL.

I pers.	تهيندا هُون thīndā hū.	تهيندئون هُون thīndiū hū.
II pers.	تهيندا هُون thīndā huō.	تهيندئون هُون thīndiū huō.
III pers.	تهيندا هُئن thīndā huane.	تهيندئون هُئن thīndiū huane.

b) The past participle with the Potential of
 هُونُ huanu. 'May have become'.

SINGULAR.

*Masc.**Fem.*

I pers.	تهيو هُئان ¹ thiō huā.	تهي هُئان thī huā.
II pers.	هُئين " " huē.	هُئين " " huē.
III pers.	هُئي " " huē.	هُئي " " huē.

PLURAL.

I pers.	تهيا هُون thiā hū.	تهيون هُون thiū hū.
II pers.	هُون " " huō.	هُون " " huō.
III pers.	هُئن " " huane.	هُئن " " huane.

1) Or هُجان huǎ etc.

II. THE PRESENT.

1) THE PRESENT INDEFINITE.

The Potential with تھو thō.

'I become'.

SINGULAR.

*Masc.**Fem.*

I pers. تھان thiā thō.	I pers. تھي thiā thī.
II pers. تھين thiē thō.	II pers. تھي thiē thī.
III pers. تھي thiē thō.	III pers. تھي thiē thī.

PLURAL.

I pers. تھون thiũ thā.	I pers. تھون thiũ thiũ.
II pers. تھو thiō thā.	II pers. تھو thiō thiũ.
III pers. تھن thiane thā.	III pers. تھن thiane thiũ.

2) THE PRESENT DEFINITE.

The present participle with آھيان āhiyā etc.

'I am becoming'. etc.

SINGULAR.

*Masc.**Fem.*

I pers. تھيندو آھيان thīndō āhiyā.	I pers. تھيندي آھيان thīndī āhiyā.
II pers. تھيندو آھين thīndō āhē.	II pers. تھيندي آھين thīndī āhē.
III pers. تھيندو آھي thīndō āhē.	III pers. تھيندي آھي thīndī āhē.

PLURAL.

	<i>Masc.</i>	<i>Fem.</i>
I pers.	تھیندا آنھیون thīndā āhiyū.	تھیندئون آنھیون thīndiū āhiyū.
II pers.	تھیندا آھیو thīndā āhiyō.	تھیندئون آھیو thīndiū āhiyō.
III pers.	تھیندا آنھن thīndā āhine.	تھیندئون آنھن thīndiū āhine.

III. THE IMPERFECT.

The present participle with ہوس ہوسے hōse etc.

‘I was becoming’ etc.

SINGULAR.

	<i>Masc.</i>	<i>Fem.</i>
I pers.	تھیندو ہوس thīndō hōse.	تھیندی ہیس thīndī huyase.
II pers.	تھیندو ہئین thīndō huē.	تھیندی ہئین ¹ thīndī huiā.
III pers.	تھیندو ہو thīndō hō.	تھیندی ہئی thīndī huī.

PLURAL.

I pers.	تھیندا ہاسین thīndā huāsī.	تھیندئون ہیونسین thīndiū huyūsī.
II pers.	تھیندا ہو ² thīndā hua-u.	تھیندئون ہیون thīndiū huyū.
III pers.	تھیندا ہا thīndā huā.	تھیندئون ہیون thīndiū huyū.

1) Or ہئین huiē.

2) Or ہو huō, hō.

IV. THE AORIST.

1) THE SIMPLE AORIST.

The past participle with the inflexional terminations. 'I became' etc.

SINGULAR.

*Masc.**Fem.*

I pers. ^١ تھسِ thiuse ¹⁾ .	تھسِ thiase.
II pers. تھیں thiē.	(² تھیں thiā.
III pers. تھو thiō.	تھی thī.

PLURAL.

I pers. تھاسین thiāsī.	تھونسین thiūsī.
II pers. تھو، تھو thiā-u, thiō.	تھون thiū.
III pers. تھیا thiā.	تھون thiū.

2) THE HABITUAL AORIST.

The simple Aorist with تھی thē.

'I was becoming, was in the habit to become' etc.

SINGULAR.

*Masc.**Fem.*

I pers. تھسِ thiuse thē.	تھسِ thiase thē.
etc.	etc.

PLURAL.

I pers. تھاسین thiāsī thē.	تھونسین thiūsī thē.
etc. etc.	etc. etc.

1) In poëtry often: تھوسِ thiōse, fem. تھاسِ thiase.

2) Or: تھیں thiē.

V. THE PERFECT.

The past participle with the auxiliary **آنهيان** *āhiyā*.

‘I have become’ etc.

SINGULAR.

	<i>Masc.</i>		<i>Fem.</i>
I pers.	تِهٿو آنهيان thiō āhiyā.	تِهٿي آنهيان thī āhiyā.	
II pers.	انهين ” ” āhē.	انهين ” ” āhē.	
III pers.	آهي ” ” āhē.	آهي ” ” āhē.	

PLURAL.

I pers.	تِهٿون آنهيون <i>thiā āhiyū</i> .	تِهٿون آنهيون <i>thiū āhiyū</i> .
II pers.	آهيو ” ” <i>āhiyō</i> .	تِهٿون آهيو <i>thiū āhiyō</i> .
III pers.	آنهيڻ ” ” <i>āhine</i> .	آنهيڻ ” ” <i>āhine</i> .

VI. THE PLUPERFECT.

The past participle with the Aorist **هوس** *hōse* etc.

‘I had become’ etc.

SINGULAR.

	<i>Masc.</i>		<i>Fem.</i>
I. pers.	تِهٿو هوسِ thiō hōse.	تِهٿي هُيسِ thī huyase.	
II pers.	هٿيڻ ” ” huē.	هٿيڻ ” ” huiā.	
III pers.	هو ” ” hō.	هٿي ” ” huī.	

PLURAL.

I pers.	تِهٿا هُاسين <i>thiā huāsī</i> .	تِهٿون هُيونسين <i>thiū huyūsī</i> .
II pers.	تِهٿا هُو <i>thiā hua-u</i> .	تِهٿون هُيون <i>thiū huyū</i> .
III pers.	هُا ” ” <i>huā</i> .	هُيون ” ” <i>huyū</i> .

VII. THE FUTURE.

1) THE SIMPLE OR INDEFINITE FUTURE.

The present participle with the inflexional terminations. 'I shall become' etc.

SINGULAR.

*Masc.**Fem.*

I pers. تهيندُسِ thīnduse.	تهيندِسِ thīndiase ¹⁾ .
II pers. تهيندين thīndē.	تهيندِنِ thīndiā. ²⁾
III pers. تهيندو thīndō.	تهيندي thīndī.

PLURAL.

I pers. تهينداسين thīndāsī.	تهيندِئوسين thīndiūsī.
II pers. تهيندو thīnda-u. ³⁾	تهيندِئون thīndiū.
III pers. تهيندا thīndā.	تهيندِئون thīndiū.

2) COMPOUND FUTURE TENSES.

a) The definite Future.

The present participle with the Future هوندُسِ hūnduse etc. 'I shall be becoming' etc.

SINGULAR.

*Masc.**Fem.*

I pers. تهيندو هوندُسِ thīndō hūnduse.	تهيندي هوندِسِ thīndī hūndiase.
II pers. تهيندو هوندين thīndō hūndē.	تهيندي هوندين thīndī hūndiā.
III pers. تهيندو هوندو thīndō hūndō.	تهيندي هوندي thīndī hūndī.

1) Or تهينديسِ thīndiyase, تهينديسِ thīndyase.

2) Or تهيندئين thīndiē.

3) Or تهيندو thīndō.

PLURAL.

	<i>Masc.</i>	<i>Fem.</i>
I pers.	تهيندا هوندانسین thīndā hūndāsī.	تهيندئون هوندئونسين thīndiū hūndiūsī.
II pers.	تهيندا هوندو thīndā hūnda-u.	تهيندئون هوندئون thīndiū hūndiū.
III pers.	تهيندا هوندا thīndā hūndā.	تهيندئون هوندئون thīndiū hūndiū.

b) The past Future.

The past participle with the Future هوندس hūnduse.
‘I shall have become’ etc.

SINGULAR.

	<i>Masc.</i>	<i>Fem.</i>
I pers.	تهئو هوندس thiō hūnduse. etc. etc.	تهي هوندس thī hūndiase. etc. etc.

PLURAL.

I pers.	تهئا هونداسین thiā hūndāsī. etc. etc.	تهئون هوندئونسين thiū hūndiūsī. etc. etc.
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Chapter XV.

Inflection of the regular verb.

§. 51.

A. Inflection of the neuter or intransitive verb.

All the neuter verbs end in the Imperative in ‘u’ (§. 43) and in the participle present in andō (§. 44).

But there is also a considerable number of transitive verbs ending in the Imperative in 'u' and in the participle present in andō, which take in consequence thereof the same inflexional terminations as the neuter verbs, with the only difference, that in the Past Tenses they must invariably resort to the passive construction.

We exhibit now the inflexion of a regular neuter verb.

Infinitive.

هَلَنْ hal-anu, to go.

Imperative.

SING.

PLUR.

II pers. هَلْ hal-u, go thou. هَلُو hal-ō, go ye.

Precative.

هَلِجْ hal-iĵe,	} mayst thou go.	هَلِجُو hal-iĵ-ō, may ye go.
هَلِجْ hal-iĵu,		

Participles:

- 1) present participle: هَلَنْدُو hal-andō, going.
- 2) past participle: هَلِيُو hal-iō, having gone.
- 3) past conjunctive participles:

هَلِي hal-ī,	} having gone.
هَلِيُو hal-iō,	
هَلِجِي hal-iĵī,	
هَلِي كَرِي hal-ī kare,	

Verbal noun.

هَلَنْو hal-anō, going.

I. THE POTENTIAL.

1) THE SIMPLE POTENTIAL.

'I may go' etc.

SING.

PLUR.

I pers.	هَلَانْ	ãũ hal-ã.	أَسِينْ هَلُونْ	asĩ hal-ũ.
II pers.	هَلِينْ	tũ hal-ẽ.	أَهِينْ هَلَوْ	ahĩ hal-õ.
III pers.	هُوْ هَلِيْ	hũ hal-ẽ.	هُوْ هَلِنْ	hũ hal-ane.

2) COMPOUND POTENTIAL.

a) The present participle with the Potential

هُنْ huã etc. 'I may be going'.

SINGULAR.

*Masc.**Fem.*

I pers.	هَلْدُوْ هُنْ	هَلْدِيْ هُنْ	halandĩ huã.
	halandõ huã.		
II pers.	هَلْدُوْ هُنْ	هُنْ	huẽ.
	halandõ huẽ.	”	”
III pers.	هَلْدُوْ هُنْ	هُنْ	huẽ.
	halandõ huẽ.	”	”

PLURAL.

I pers.	هَلْدَا هُونْ	هَلْدِيْ تُونْ هُونْ	
	halandā hũ.	halandiũ hũ.	
II pers.	هَلْدَا هُوْ	هَلْدِيْ تُونْ هُوْ	
	halandā huõ.	halandiũ huõ.	
III pers.	هَلْدَا هُنْ	هَلْدِيْ تُونْ هُنْ	
	halandā huane.	halandiũ huane.	

b) The past participle with the Potential هُئَان.
'I may have gone'.

SINGULAR.

*Masc.**Fem.*

I pers.	هَلِئُو هُئَان	haliō huā.	هَلِي هُئَان	halī huā.
II pers.	هُئِينَ	” ” huē.	هُئِينَ	” ” huē.
III pers.	هُئِي	” ” huē.	هُئِي	” ” huē.

PLURAL.

I pers.	هَلِئَا هُون	haliā hū.	هَلِئُون هُون	haliū hū.
II pers.	هُئُو	” ” huō.	هُئُو	” ” huō.
III pers.	هُئِن	” ” huane.	هُئِن	” ” huane.

II. THE PRESENT.

1) THE PRESENT INDEFINITE.

The Potential with تَهْو thō.

'I go' etc.

SINGULAR.

*Masc.**Fem.*

I pers.	هَلَان تَهْو	halā thō.	هَلَان تَهِي	halā thī.
II pers.	هَلِينَ تَهْو	halē thō.	هَلِينَ تَهِي	halē thī.
III pers.	هَلِي تَهْو	halē thō.	هَلِي تَهِي	halē thī.

PLURAL.

I pers.	هَلُون تَهَا	halū thā.	هَلُون تَهُون	halū thiū.
II pers.	هَلُو تَهَا	halō thā.	هَلُو تَهُون	halō thiū.
III pers.	هَلِن تَهَا	halane thā.	هَلِن تَهُون	halane thiū.

2) THE PRESENT DEFINITE.

The present participle with **آنهيان** *āhiyā* etc.
'I am going' etc.

SINGULAR.

	<i>Masc.</i>	<i>Fem.</i>
I pers.	هَلْدُو أَنهيان halandō āhiyā.	هَلْدِي أَنهيان halandī āhiyā.
II pers.	هَلْدُو أَنهين halandō āhē.	هَلْدِي أَنهين halandī āhē.
III pers.	هَلْدُو آهي halandō āhē.	هَلْدِي آهي halandī āhē.

PLURAL.

I pers.	هَلْدَا أَنهيون halandā āhiyū.	هَلْدُتُون أَنهيون halandiū āhiyū.
II pers.	هَلْدَا آهيو halandā āhiyō.	هَلْدُتُون آهيو halandiū āhiyō.
III pers.	هَلْدَا أَنهين halandā āhine.	هَلْدُتُون أَنهين halandiū āhine.

III. THE IMPERFECT.

The present participle with **هوس** *hōse* etc.
'I was going' etc.

SINGULAR.

	<i>Masc.</i>	<i>Fem.</i>
I pers.	هَلْدُو هوس halandō hōse.	هَلْدِي هيس halandī huyase.
II pers.	هَلْدُو هئين halandō huē.	هَلْدِي هئين halandī huiā.
III pers.	هَلْدُو هو halandō hō.	هَلْدِي هئي halandī hui.

PLURAL.

*Masc.**Fem.*

I pers.	هَلَنْدَا هُوَاسِيْنَ	هَلَنْدِئُونْ هُوُونْسِيْنَ
	halandā huāsī.	halandiũ huyūsī.
II pers.	هَلَنْدَا هُوْ	هَلَنْدِئُونْ هُوُونْ
	halandā hua-u.	halandiũ huyũ.
III pers.	هَلَنْدَا هُوَا	هَلَنْدِئُونْ هُوُونْ
	halandā huā.	halandiũ huyũ.

IV. THE AORIST.

1) THE SIMPLE AORIST.

The past participle with the inflexional terminations. 'I went' etc.

SINGULAR.

*Masc.**Fem.*

I pers.	هَلِئْسَ haliu-se.	هَلِئْسَ halia-se.
II pers.	هَلِئْسِيْنَ hali-ē.	هَلِئْسِيْنَ hali-ā. ¹⁾
III pers.	هَلِئْوَ haliō.	هَلِئْوَ hali.

PLURAL.

I pers.	هَلِئْسَا هُوَاسِيْنَ haliā-sī.	هَلِئْسَا هُوُونْسِيْنَ haliũ-sī.
II pers.	هَلِئْوَ هَالِيَا halya-u.	هَلِئْوَ هَالِيَا haliũ.
III pers.	هَلِئْوَ هَالِيَا haliā.	هَلِئْوَ هَالِيَا haliũ.

2) THE HABITUAL AORIST.

The simple Aorist with تَهِي thē.

'I used to go' etc.

SINGULAR.

I pers.	هَلِئْسَ تَهِي haliuse thē.	هَلِئْسَ تَهِي haliase thē.
	etc.	etc.

1) Or هَلِئْسِيْنَ hali-ē.

	PLURAL.	
	<i>Masc.</i>	<i>Fem.</i>
I pers.	هَلِيَّاسِينَ تَهِي	هَلِيَّوَسِينَ تَهِي
	haliāsī thē.	haliūsī thē.
	etc. etc.	etc. etc.

V. THE PERFECT.

The past participle with أَنَهِيَّان āhiyā etc.

‘I am gone’ or ‘have gone’ etc.

	SINGULAR.	
	<i>Masc.</i>	<i>Fem.</i>
I pers.	هَلِيَّو أَنَهِيَّان haliō āhiyā.	هَلِي أَنَهِيَّان halī āhiyā.
II pers.	أَنَهِيَّان „ „ āhē.	أَنَهِيَّان „ „ āhē.
III pers.	أَهِي „ „ āhē.	أَهِي „ „ āhē.

	PLURAL.	
I pers.	هَلِيَّان أَنَهِيَّو haliā āhiyū.	هَلِيَّو أَنَهِيَّو haliū āhiyū.
II pers.	أَهِيَّو „ „ āhiyō.	أَهِيَّو „ „ āhiyō.
III pers.	أَنَهِيَّان „ „ āhine.	أَنَهِيَّان „ „ āhine.

VI. THE PLUPERFECT.

The past participle with the Aorist هَوَس hōse.

‘I was gone’ or ‘had gone’ etc.

	SINGULAR.	
	<i>Masc.</i>	<i>Fem.</i>
I pers.	هَلِيَّو هَوَس haliō hōse.	هَلِي هَوَس halī huyase.
II pers.	هَوَس „ „ huē.	هَوَس „ „ huiā.
III pers.	هَو „ „ hō.	هَوِي „ „ huī.

PLURAL.

*Masc.**Fem.*

I pers.	هَلِيَّا هُوَاسِيْنَ	هَلِيُون هُوُونْسِيْنَ
	haliā huāsī.	haliũ huyūsī.
II pers.	هَلِيَّا هُوَ haliā hua-u.	هَلِيُون هُوُون haliũ huyũ.
III pers.	هَآ „ „ huā.	هَيُون „ „ huyũ.

VII. THE FUTURE.

1) THE SIMPLE or INDEFINITE FUTURE.

The present participle with the inflexional terminations. 'I shall go' etc.

SINGULAR.

*Masc.**Fem.*

I pers.	هَلَنْدُسِ halandu-se.	هَلَنْدِيْسِ halandia-se. ¹⁾
II pers.	هَلَنْدِيْنِ haland-ẽ.	هَلَنْدِيْتِْ halandi-ã. ²⁾
III pers.	هَلَنْدُو halandō.	هَلَنْدِيْ halandī.

PLURAL.

I pers.	هَلَنْدَاْسِيْنَ halandā-sī.	هَلَنْدِيْتُوْنْسِيْنَ halandiũ-sī.
II pers.	هَلَنْدُوْ halanda-u.	هَلَنْدِيْتُوْن halandiũ.
III pers.	هَلَنْدَا halandā.	هَلَنْدِيْتُوْن halandiũ.

2) COMPOUND FUTURE TENSES.

a) The definite Future.

The present participle with هُوَنْدُسِ hūnduse.

'I shall be going' etc.

SINGULAR.

I pers.	هَلَنْدُوْ هُوَنْدُسِ	هَلَنْدِيْ هُوَنْدُسِ
	halandō hūnduse.	halandī hūndiase.

1) Or هَلَنْدِيْسِْ halandiyase, هَلَنْدِيْسِْ halandyase.

2) Or هَلَنْدِيْتِيْنِ halandi-ẽ.

SINGULAR.

*Masc.**Fem.*

II pers. هَلْدَوُ هُونْدِين
halandō hūndē.

هَلْدِي هُونْدِي
halandī hūndiā.

III pers. هَلْدَوُ هُونْدَوُ
halandō hūndō.

هَلْدِي هُونْدِي
halandī hūndī.

PLURAL.

I pers. هَلْدَا هُونْدَاسِين
halandā hūndāsī.

هَلْدَتُون هُونْدَتُونْسِين
halandiū hūndiūsī.

II pers. هَلْدَا هُونْدَوُ
halandā hūnda-u.

هَلْدَتُون هُونْدَتُون
halandiū hūndiū.

III pers. هَلْدَا هُونْدَا
halandā hūndā.

هَلْدَتُون هُونْدَتُون
halandiū hūndiū.

b) The Past Future.

The past participle with the Future هُونْدُوس
hūnduse. 'I shall have (be) gone' etc.

SINGULAR.

I pers. هَلِيَوُ هُونْدُس
haliō hūnduse.

هَلِي هُونْدِيَس
halī hūndiase.

II pers. هَلِيَوُ هُونْدِين
haliō hūndē.

هَلِي هُونْدِي halī hūndiā.

III pers. هَلِيَوُ هُونْدَوُ haliō hūndō. هُونْدِي „ „ hūndī.

PLURAL.

I pers. هَلِيَا هُونْدَاسِين
haliā hūndāsī.

هَلِيَتُون هُونْدَتُونْسِين
haliū hūndiūsī.

II pers. هَلِيَا هُونْدَوُ
haliā hūnda-u.

هَلِيَتُون هُونْدَتُون
haliū hūndiū.

III pers. هَلِيَا هُونْدَا
haliā hūndā.

هَلِيَتُون هُونْدَتُون
haliū hūndiū.



Neuter verbs very often take in the Potential and in the Present tense the passive form, without altering in any way their signification, and are then inflected like other passive verbs (see the inflexion of the passive verb), as: **پَهَرَنُ** pharanu, v. n., to be fruitful, or **پَهَرَجَنُ** phar-j-anu; **لُرَهَنُ** v. n., lurhanu, to float, or **لُرَهَجَنُ** lurhe-j-anu, **کَاوَرَنُ** kāviraṇu, v. n., to be angry or **کَاوَرَجَنُ** kāvira-j-anu, **اَچَنُ** v. n. ačanu, to come, **اَچَجَنُ** ač-iḡ-anu, **پَوَنُ** v. n. pavanu, to fall, or **پَچَجَنُ** pa-iḡ-anu etc.

The III pers. Sing. of neuter verbs in the passive form is frequently employed impersonally throughout all the tenses with the exception of the Aorist and Perfect, as:

هَلِجِي halijē, it may be gone, **هَلِجِي تَهو** halijē thō, it is gone, **هَلِبو آهي** halibō āhē, it is being gone, **هَلِبو هو** halibō hō, it was being gone; **هَلِبو** halibō, it will be gone.

Many neuter verbs are in Sindhī considered both active and neuter, and therefore in the Past tenses constructed either as neuter (i. e. personally) or as transitive verbs (i. e. passively, the agent being put in the Instrumental), as: **وَرِهِيُسَ** virhiuse, I quarrelled or: **وَرِهِيُو مُونَ** mū virhiō, by me it was quarrelled, from **وَرِهَنُ** virhanu, v. n., to quarrel; **کِهَلِيُسَ** khiliuse, I laughed, or: **کِهَلِيُو مُونَ** mū khiliō, by me it was laughed, from **کِهَلَنُ** khilānu, v. n., to laugh; but **رُونُ** ruanu, v. n., to weep, is always constructed passively in the past tenses, as: **رُونَاڻِيَنَ** runā-ī, he wept (it was wept by him).

On the other hand there are also some active verbs

(but ending in the Imperative in 'u'), which are constructed in the Past tenses like neuter verbs, and not passively, as: ^١سِکھِیُسَ sikhiuse, I learnt (not ^٢سِکھِیْتُ sikhiitu) from ^٣سِکھَنُ sikhanu, v. a., to learn; ^٤سِکھِیُسَ sikiuse, I longed for, from ^٥سِکَنُ sikanu, v. a., to long for.

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B) Inflexion of the transitive verb.

The inflexion of the transitive and causal verb agrees on the whole with that of the neuter verb in the Potential, the Present, the Imperfect and the Future; but it differs from the inflexion of the neuter verb by being destitute of the Past Tenses of the Active Voice, which must be circumscribed by the past tenses of the Passive Voice, the past participle of transitive verbs having always a passive signification. The agent must therefore in the past tenses be put in the Instrumental, or it may, if that be a pronoun, be affixed to the past participle in the shape of a Suffix. It is understood, that the past participle passive must agree with its substantive in gender and number, as well as the adjective.

From every transitive and causal verb (and partly also, as noted already, from the neuter verb) a passive theme may be derived, which is regularly inflected through all tenses.

We exhibit now the inflexion of a transitive verb, ending in the Imperative in 'e'.

1) ACTIVE VOICE.

Infinitive:

چھڏَنُ čhaḍ-anu, to give up.

Imperative.

SING.

PLUR.

II pers. چَهْدِ چَھڊِ-e, give up. چَهْدِ تُو چَھڊِ-iō¹⁾,
give ye up.

Precative.

چَهْدِ چَھڊِ-ijē.	}	چَهْدِ جو چَھڊِ-ijō, please to give up.
چَهْدِ چَھڊِ-iju.		

Participles:

- 1) Present participle: چَهْدِ ڏِندو چَھڊِ-īndō, giving up.
- 2) Past participle: چَهْدِ ٿو چَھڊِ-iō, having been given up.
- 3) Past conjunctive participles:

چَهْدِ چَھڊِ-e	}	having given up.
چَهْدِ تُو چَھڊِ-iō		
چَهْدِ جي چَھڊِ-ijē		
چَهْدِ ڪري چَھڊِ-e karē		

I. THE POTENTIAL.

1) THE SIMPLE POTENTIAL

'I may give up' etc.

SING.

PLUR.

I pers. آئون چَهْدِ ٿان ائون چَھڊِ-iā.
āũ čhaḍ-iā.

II pers. تون چَهْدِ ٿين تون چَھڊِ-iō.
tũ čhaḍ-iē.²⁾

III pers. هو چَهْدِ ٿي هو چَھڊِ-ine.³⁾
hũ čhaḍ-ē. chũ čhaḍ-ine.

1) Or چَهْدِ ٿيو چَھڊِ-yō; the form چَهْدِ هو چَھڊِ-ehō is also in use.

2) Or چَهْدِ ٿين چَھڊِ-ē, چَهْدِ ٿي چَھڊِ-ī.

3) Or چَهْدِ ٿين چَھڊِ-ine.

2) COMPOUND POTENTIAL.

a) The present participle with the Potential هُنَّ.
'I may be giving up' etc.

SINGULAR.

*Masc.**Fem.*

I pers.	چَهْدِيْنْدُو هُنَّ čhaḍīndō huā.	چَهْدِيْنْدِي هُنَّ čhaḍīndī huā.
II pers.	چَهْدِيْنْدُو هُئِيْن čhaḍīndō huē.	چَهْدِيْنْدِي هُئِيْن čhaḍīndī huē.
III pers.	چَهْدِيْنْدُو هُئِي čhaḍīndō huē.	چَهْدِيْنْدِي هُئِي čhaḍīndī huē.

PLURAL.

I pers.	چَهْدِيْنْدَا هُون čhaḍīndā hū.	چَهْدِيْنْدِيُون هُون čhaḍīndiū hū.
II pers.	چَهْدِيْنْدَا هُو čhaḍīndā huō.	چَهْدِيْنْدِيُون هُو čhaḍīndiū huō.
III pers.	چَهْدِيْنْدَا هُونِ čhaḍīndā huane.	چَهْدِيْنْدِيُون هُونِ čhaḍīndiū huane.

b) The past participle, with the III pers. Singular and Plural of the Potential of the auxiliary verb هُونِ, the agent being put in the Instrumental.

'By me etc. may have been given up.'

SINGULAR.

The object being masc.

The object being fem.

مُون چَهْدِيْتُو هُئِي
mū čhaḍiō huē.

مُون چَهْدِي هُئِي
mū čhaḍī huē.

تُو چَهْدِيْتُو هُئِي tō čhaḍiō huē. تُو چَهْدِي هُئِي tō čhaḍī huē.

” ” هُن huna ” ” ” هُن huna ” ”

SINGULAR.

The object being fem.

آسان چھڌڻو هئي
asā čhaḍiō huē.

آهان چھڌڻو هئي
ahā čhaḍiō huē.

هن چھڌڻو هئي
hune čhaḍiō huē.

The object being masc.

آسان چھڌي هئي
asā čhaḍi huē.

آهان چھڌي هئي
ahā čhaḍi huē.

هن چھڌي هئي
hune čhaḍi huē.

PLURAL.

مون چھڌڻا هئن
mũ čhaḍiā huane.
etc. etc.

مون چھڌڻون هئن
mũ čhaḍiũ huane.
etc. etc.

II. THE PRESENT.

1) THE PRESENT INDEFINITE.

The Potential with تھو thō.

'I give up' etc.

SINGULAR.

*Masc.**Fem.*

I pers. چھڌڻان تھو čhaḍiā thō. چھڌڻان تھي čhaḍiā thī.

II pers. چھڌڻين تھو čhaḍiē thō. چھڌڻين تھي čhaḍiē thī.

III pers. چھڌي تھو čhaḍē thō. چھڌي تھي čhaḍē thī.

PLURAL.

I pers. چھڌڻون تها
čhaḍiũ thā.

چھڌڻون تھون
čhaḍiũ thiũ.

II pers. چھڌڻو تها čhaḍiō thā. چھڌڻو تھون čhaḍiō thiũ.

III pers. چھڌين تها
čhaḍīne thā.

چھڌين تھون
čhaḍīne thiũ.

2) THE PRESENT DEFINITE.

The present participle with **آنهيان** *āhiyā* etc.
'I am giving up' etc.

SINGULAR.

*Masc.**Fem.*

I pers.	چَهْدِ يَنْدَوِ آنهيان <i>čhadīndō āhiyā.</i>	چَهْدِ يَنْدِي آنهيان <i>čhadīndī āhiyā.</i>
II pers.	چَهْدِ يَنْدَوِ آنهين <i>čhadīndō āhē.</i>	چَهْدِ يَنْدِي آنهين <i>čhadīndī āhē.</i>
III pers.	چَهْدِ يَنْدَوِ آهي <i>čhadīndō āhē.</i>	چَهْدِ يَنْدِي آهي <i>čhadīndī āhē.</i>

PLURAL.

I pers.	چَهْدِ يَنْدَا آنهيون <i>čhadīndā āhiyū.</i>	چَهْدِ يَنْدُونِ آنهيون <i>čhadīndiū āhiyū.</i>
II pers.	چَهْدِ يَنْدَا آهيو <i>čhadīndā āhiyō.</i>	چَهْدِ يَنْدُونِ آهيو <i>čhadīndiū āhiyō.</i>
III pers.	چَهْدِ يَنْدَا آنهين <i>čhadīndā āhine.</i>	چَهْدِ يَنْدُونِ آنهين <i>čhadīndiū āhine.</i>

III. THE IMPERFECT.

The present participle with the Aorist **هوس** *hōse*.
'I gave up' or: 'was giving up' etc.

SINGULAR.

*Masc.**Fem.*

I pers.	چَهْدِ يَنْدَوِ هوس <i>čhadīndō hōse.</i>	چَهْدِ يَنْدِي هيس <i>čhadīndī huyase.</i>
II pers.	چَهْدِ يَنْدَوِ هئين <i>čhadīndō huē.</i>	چَهْدِ يَنْدِي هئين <i>čhadīndī huiā.</i>
III pers.	چَهْدِ يَنْدَوِ هو <i>čhadīndō hō.</i>	چَهْدِ يَنْدِي هئي <i>čhadīndī huī.</i>

PLURAL.

*Masc.**Fem.*

I pers.	چَهْدِ يَنَدَا هُاسِيَن	چَهْدِ يَنَدِئُون هُيُونَسِيَن
	čhaḍīndā huāsī.	čhaḍīndiũ huyūsī.
II pers.	چَهْدِ يَنَدَا هُو، هُو	چَهْدِ يَنَدِئُون هُيُون
	čhaḍīndā hua-u, huō.	čhaḍīndiũ huyũ.
III pers.	چَهْدِ يَنَدَا هَا، هَا	چَهْدِ يَنَدِئُون هُيُون
	čhaḍīndā huā, hā.	čhaḍīndiũ huyũ.

IV. THE AORIST.

1) THE SIMPLE AORIST.

The past participle (passive), with the agent in the Instrumental.

‘By me etc. was given up’.

The object being masc.

SINGULAR.

The object being fem.

چَهْدِئُون مُون	mũ čhaḍiō.	چَهْدِئُون مُون	mũ čhaḍī.
” تَو	tō	” تَو	tō
” هُن	huna	” هُن	huna
” اَسَان	asā	” اَسَان	asā
” اَهَان	ahā	” اَهَان	ahā
” هُن	hune	” هُن	hune

PLURAL.

چَهْدِئَا مُون	mũ čhaḍiā.	چَهْدِئُون مُون	mũ čhaḍiũ.
etc.	etc.	etc.	etc.

2) THE HABITUAL AORIST.

The simple Aorist with تهي the.

‘By me etc. used to be given up’.

The object being masc.

SINGULAR.

The object being fem.

چَهْدِئَو تهي	mũ čhaḍiō the.	چَهْدِئَو تهي	mũ čhaḍī the.
etc.	etc.	etc.	etc.

PLURAL.

The object being masc.

مُون چَهْدِيَا تَهِي
mũ čhaḍiā thē.
etc. etc.

The object being fem.

مُون چَهْدِيُون تَهِي
mũ čhaḍiũ thē.
etc. etc.

V. THE PERFECT.

The past participle (passive) with آهي āhē and آنهين āhine, the agent being put in the Instrumental.

‘By me etc. has been given up’.

SINGULAR.

The object being masc.

مُون چَهْدِيُو آهي
mũ čhaḍiō āhē.
etc. etc.

The object being fem.

مُون چَهْدِي آهي
mũ čhaḍī āhē.
etc. etc.

PLURAL.

مُون چَهْدِيَا آنهين
mũ čhaḍiā āhine.
etc. etc.

مُون چَهْدِيُون آنهين
mũ čhaḍiũ āhine.
etc. etc.

VI. THE PLUPERFECT.

The past participle (passive) with هو hō, هُئا huā etc.

‘By me etc. had been given up’.

SINGULAR.

The object being masc.

مُون چَهْدِيُو هُو
mũ čhaḍiō hō.
etc. etc.

The object being fem.

مُون چَهْدِي هُئي
mũ čhaḍī huī.
etc. etc.

PLURAL.

مُون چَهْدِيَا هُئا
mũ čhaḍiā huā.
etc. etc.

مُون چَهْدِيُون هُيون
mũ čhaḍiũ huyũ.
etc. etc.

VII. THE FUTURE.

1) THE SIMPLE or INDEFINITE FUTURE.

The present participle with the inflexional terminations.

'I shall give up' etc.

SINGULAR.

*Masc.**Fem.*

I pers.	چەڭ يىندۇس چەڭ يىندۇس	čhaḍīnduse.	چەڭ يىندىس چەڭ يىندىس	čhaḍīndia-se.
II pers.	چەڭ يىندىن چەڭ يىندىن	čhaḍīnd-ē.	چەڭ يىندىن چەڭ يىندىن	čhaḍīndi-ā.
III pers.	چەڭ يىندۇ چەڭ يىندۇ	čhaḍīndō.	چەڭ يىندى چەڭ يىندى	čhaḍīndī.

PLURAL.

I pers.	چەڭ يىندا سىن چەڭ يىندا سىن	čhaḍīndā-sī.	چەڭ يىندى ئۆنس سىن چەڭ يىندى ئۆنس سىن	čhaḍīndiū-sī.
II pers.	چەڭ يىندۇ چەڭ يىندۇ	čhaḍīnda-u.	چەڭ يىندى ئۆن چەڭ يىندى ئۆن	čhaḍīndiū.
III pers.	چەڭ يىندا چەڭ يىندا	čhaḍīndā.	چەڭ يىندى ئۆن چەڭ يىندى ئۆن	čhaḍīndiū.

2) COMPOUND FUTURE.

a) The definite Future.

The present participle with هۇندۇس hūnduse.

'I shall be giving up' etc.

SINGULAR.

*Masc.**Fem.*

I pers.	چەڭ يىندۇ هۇندۇس چەڭ يىندۇ هۇندۇس	čhaḍīndō hūnduse.	چەڭ يىندى هۇندۇس چەڭ يىندى هۇندۇس	čhaḍīndī hūndiase.
II pers.	چەڭ يىندۇ هۇندىن چەڭ يىندۇ هۇندىن	čhaḍīndō hūndē.	چەڭ يىندى هۇندىن چەڭ يىندى هۇندىن	čhaḍīndī hūndiā.
III pers.	چەڭ يىندۇ هۇندۇ چەڭ يىندۇ هۇندۇ	čhaḍīndō hūndō.	چەڭ يىندى هۇندى چەڭ يىندى هۇندى	čhaḍīndī hūndī.

PLURAL.

	<i>Masc.</i>	<i>Fem.</i>
I pers.	چَهْدِيْندَا هُونْدَا سِيْن čhaḍīndā hūndāsī.	چَهْدِيْندِيْنُون هُونْدِيْنُوْسِيْن čhaḍīndiū hūndiūsī.
II pers.	چَهْدِيْندَا هُونْدُو čhaḍīndā hūnda-u.	چَهْدِيْندِيْنُون هُونْدِيْنُون čhaḍīndiū hūndiū.
III pers.	چَهْدِيْندَا هُونْدَا čhaḍīndā hūndā.	چَهْدِيْندِيْنُون هُونْدِيْنُون čhaḍīndiū hūndiū.

b) The Past Future.

The past participle (passive) with هُونْدُو hūndō etc.,
the agent being put in the Instrumental.

‘By me etc. will have been given up’.

SINGULAR.

The object being masc.	The object being fem.
مُون چَهْدِيْتُو هُونْدُو mū čhaḍiō hūndō. etc. etc.	مُون چَهْدِيْ هُونْدِي mū čhaḍī hūndī. etc. etc.

PLURAL.

مُون چَهْدِيْئَا هُونْدَا mū čhaḍiā hūndā. etc. etc.	مُون چَهْدِيْئُون هُونْدِيْئُون mū čhaḍiū hūndiū. etc. etc.
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2) PASSIVE VOICE.

Infinitive.

چَهْدِيْجَنُ čhaḍ-iḡ-anu, to be given up.

Imperative.

SING.	PLUR.
II pers. چَهْدِيْجُ čhaḍ-iḡ-u, be given up.	چَهْدِيْجُو čhaḍ-iḡ-ō, be ye given up.

Participles.

- 1) Present participle: چَهْدِبو čhaḍibō, being given up.
- 2) Past participle: چَهْدِئو čhaḍiō, having been given up.
- 3) Future participle or gerundive: چَهْدِئو čhaḍinō, to be given up.
- 4) Past conjunctive participles:

چَهْدِجي čhaḍ-ij-ī or چَهْدِجو čhaḍij-ō, } having been
 چَهْدِجي گري čhaḍijī karē, } given up.

I. THE POTENTIAL.

1) THE SIMPLE POTENTIAL.

‘I may be given up’.

SING.

PLUR.

I pers.	چَهْدِجان čhaḍij-ā.	چَهْدِجون čhaḍij-ū.
II pers.	چَهْدِجين čhaḍij-ē. ¹⁾	چَهْدِجو čhaḍij-ō.
III pers.	چَهْدِجي čhaḍij-ē.	چَهْدِجن čhaḍij-ane.

2) COMPOUND POTENTIAL.

- a) The present participle with the Potential هُئان huā.
 ‘I may be being given up’ etc.

SINGULAR.

Masc.

Fem.

I pers.	چَهْدِبو هُئان čhaḍibō huā.	چَهْدِبي هُئان čhaḍibī huā.
II pers.	چَهْدِبو هُئين čhaḍibō huē.	چَهْدِبي هُئين čhaḍibī huē.
III pers.	چَهْدِبو هُئي čhaḍibō huē.	چَهْدِبي هُئي čhaḍibī huē.

1) Or چَهْدِجين čhaḍijī.

PLURAL.

	<i>Masc.</i>	<i>Fem.</i>
I pers.	چَهْدِ بَا هُون čhaḍibā hũ.	چَهْدِ بُون هُون čhaḍibiũ hũ.
II pers.	چَهْدِ بَا هُو. čhaḍibā huō.	چَهْدِ بُون هُو. čhaḍibrũ huō.
III pers.	چَهْدِ بَا هُن. čhaḍibā huane.	چَهْدِ بُون هُن. čhaḍibiũ huane.

b) The past participle with the Potential

هَان huā.

‘I may have been given up’ etc.

SINGULAR.

	<i>Masc.</i>	<i>Fem.</i>
I pers.	چَهْدِ تُو هَان čhaḍiō huā.	چَهْدِ ي هَان čhaḍī huā.
II pers.	هَيْن ” ” huē.	هَيْن ” ” huē.
III pers.	هِي ” ” huē.	هِي ” ” huē.

PLURAL.

I pers.	چَهْدِ تَا هُون čhaḍiā hũ.	چَهْدِ تُون هُون čhaḍiũ hũ.
II pers.	هُو ” ” huō.	هُو ” ” huō.
III pers.	هُن ” ” huane.	هُن ” ” huane.

II. THE PRESENT.

1) THE INDEFINITE PRESENT.

The Potential with تَهو thō.

‘I am given up’ etc.

SINGULAR.

	<i>Masc.</i>	<i>Fem.</i>
I pers.	چَهْدِ جَان تَهو čhaḍijā thō.	چَهْدِ جَان تَهِي čhaḍijā thī.

SINGULAR.

*Masc.**Fem.*

II pers. چھڌجين تھو
čhaḍijē thō.

چھڌجين تھي
čhaḍijē thī.

III pers. چھڌجي تھو
čhaḍijē thō.

چھڌجي تھي
čhaḍijē thī.

PLURAL.

I pers. چھڌجون تھَا
čhaḍijũ thā.

چھڌجون تھُون
čhaḍijũ thiũ.

II pers. چھڌجو تھَا
čhaḍijō thā.

چھڌجو تھُون
čhaḍijō thiũ.

III pers. چھڌجن تھَا
čhaḍijane thā.

چھڌجن تھُون
čhaḍijane thiũ.

2) THE DEFINITE PRESENT.

The present participle with آڻھيان āhiyā.

‘I am being given up’ etc.

SINGULAR.

*Masc.**Fem.*

I pers. چھڌبو آڻھيان
čhaḍibō āhiyā.

چھڌبي آڻھيان
čhaḍibī āhiyā.

II pers. چھڌبو آڻھين
čhaḍibō āhē.

چھڌبي آڻھين
čhaḍibī āhē.

III pers. چھڌبو آھي čhaḍibō āhē. چھڌبي آھي čhaḍibī āhē.

PLURAL.

I pers. چھڌبا آڻھيون
čhaḍibā āhiyũ.

چھڌبُون آڻھيون
čhaḍibiũ āhiyũ.

II pers. چھڌبا آھيو
čhaḍibā āhiyō.

چھڌبُون آھيو
čhaḍibiũ āhiyō.

III pers. چھڌبا آھين
čhaḍibā āhine.

چھڌبُون آھين
čhaḍibiũ āhine.

III THE IMPERFECT.

The present participle with هوس hōse.

'I was being given up' etc.

SINGULAR.

	<i>Masc.</i>	<i>Fem.</i>
I pers.	چَهْدِبُو هوس čhaḍibō hōse.	چَهْدِبِي هيس čhaḍibī huyase.
II pers.	چَهْدِبُو هُيْن čhaḍibō huē.	چَهْدِبِي هُيْن čhaḍibī huiā.
III pers.	چَهْدِبُو هو čhaḍibō hō.	چَهْدِبِي هِي čhaḍibī huī.

PLURAL.

I pers.	چَهْدِبَا هُاسِين čhaḍibā huāsī.	چَهْدِبُون هُيُونْسِين čhaḍibiū huyūsī.
II pers.	چَهْدِبَا هُو هُو čhaḍibā hua-u, huō.	چَهْدِبُون هُيُون čhaḍibiū huyū.
III pers.	چَهْدِبَا هَا čhaḍibā huā.	چَهْدِبُون هُيُون čhaḍibiū huyū.

IV. THE AORIST.

1) THE SIMPLE AORIST.

The past participle with the inflexional terminations.

'I was given up' etc.

SINGULAR.

	<i>Masc.</i>	<i>Fem.</i>
I pers.	چَهْدِئْس چَهْدِيُو-س. ¹⁾ čhaḍi-u-se. ¹⁾	چَهْدِئْس چَهْدِيَا-س. čhaḍi-a-se.
II pers.	چَهْدِئْن چَهْدِي-ئ. čhaḍi-ē.	چَهْدِئْن چَهْدِي-آ. čhaḍi-ā.
III pers.	چَهْدِئُو چَهْدِيُو. čhaḍiō.	چَهْدِي چَهْدِي. čhaḍī.

1) Or چَهْدِيُس چَهْدِيُوس, چَهْدِيَس چَهْدِيُاس.

PLURAL.

*Masc.**Fem.*

I pers.	چَهْدِيَّاسِيں čhaḍiā-sī.	چَهْدِيَّوْنَسِيں čhaḍiū-sī.
II pers.	چَهْدِيَّو چَهْدِيَّو čhaḍya-u.	چَهْدِيَّوْن چَهْدِيَّو čhaḍiū.
III pers.	چَهْدِيَّا čhaḍiā.	چَهْدِيَّوْن چَهْدِيَّو čhaḍiū.

2) THE HABITUAL AORIST.

The simple Aorist with تَهِي thē.

'I used to be given up' etc.

SINGULAR.

*Masc.**Fem.*

چَهْدِيَّسِ تَهِي čhaḍiuse thē.	چَهْدِيَّسِ تَهِي čhaḍiase thē.
etc.	etc.

V. THE PERFECT.

The past participle with اَنِهِيَا āhiyā.

'I have been given up' etc.

SINGULAR.

*Masc.**Fem.*

I pers.	چَهْدِيَّو اَنِهِيَا čhaḍiō āhiyā.	چَهْدِيَّي اَنِهِيَا čhaḍī āhiyā.
II pers.	چَهْدِيَّو اَنِهِي čhaḍiō āhē.	چَهْدِيَّي اَنِهِي čhaḍī āhē.
III pers.	چَهْدِيَّو اِهِي čhaḍiō āhē.	چَهْدِيَّي اِهِي čhaḍī āhē.

PLURAL.

I pers.	چَهْدِيَّا اَنِهِيُون čhaḍiā āhiyū.	چَهْدِيَّوْن اَنِهِيُون čhaḍiū āhiyū.
II pers.	چَهْدِيَّا اِهِيُو čhaḍiā āhiyō.	چَهْدِيَّوْن اِهِيُو čhaḍiū āhiyō.
III pers.	چَهْدِيَّا اَنِهِي čhaḍiā āhine.	چَهْدِيَّوْن اَنِهِي čhaḍiū āhine.

VI. THE PLUPERFECT.

The past participle with هُوسِ hōse.

'I had been given up' etc.

SINGULAR.

	<i>Masc.</i>	<i>Fem.</i>
I pers.	چَهْدِئُو هُوسِ čhaḍiō hōse.	هَهْدِي هُيسِ čhaḍī huyase.
II pers.	چَهْدِئُو هُيِنِ čhaḍiō huē.	چَهْدِي هُيِنِ čhaḍī huiā.
III pers.	چَهْدِئُو هُو čhaḍiō hō.	چَهْدِي هُي čhaḍī huī.

PLURAL.

I pers.	چَهْدِئَا هُاسِينِ čhaḍiā huāsī.	چَهْدِئُون هُيُونْسِينِ čhaḍiũ huyūsī.
II pers.	چَهْدِئَا هُو čhaḍiā hua-u.	چَهْدِئُون هُيُون čhaḍiũ huyũ.
III pers.	چَهْدِئَا هُأ čhaḍiā huā.	چَهْدِئُون هُيُون čhaḍiũ huyũ.

VII. THE FUTURE.

1) THE SIMPLE or INDEFINITE FUTURE.

The present participle with the inflexional terminations.

'I shall be given up' etc.

SINGULAR.

	<i>Masc.</i>	<i>Fem.</i>
I pers.	چَهْدِئُوسِ čhaḍibu-se.	چَهْدِئُوسِ čhaḍibia-se.
II pers.	چَهْدِئُوبِ čhaḍib-ē.	چَهْدِئُوبِ čhaḍibi-ā.
III pers.	چَهْدِئُو čhaḍibō.	چَهْدِئُوبِ čhaḍibī.

PLURAL.

*Masc.**Fem.*

I pers.	چھڌِ بَاسِين čhaḍibā-sī.	چھڌِ بُونَسِين čhaḍibiū-sī.
II pers.	چھڌِ بَو čhaḍiba-u.	چھڌِ بُون čhaḍibiū.
III pers.	چھڌِ بَا čhaḍibā.	چھڌِ بُون čhaḍibiū.

2) COMPOUND FUTURE.

a) The definite Future.

The present participle with هُونْدُسِ hūnduse.

‘I shall be being given up’ etc.

SINGULAR.

*Masc.**Fem.*

I pers.	چھڌِ بَو هُونْدُسِ čhaḍibō hūnduse.	چھڌِ بِي هُونْدِسِ čhaḍibī hūndiase.
II pers.	چھڌِ بَو هُونْدِين čhaḍibō hūndē.	چھڌِ بِي هُونْدِئِن čhaḍibī hūndiā.
III pers.	چھڌِ بَو هُونْدَو čhaḍibō hūndō.	چھڌِ بِي هُونْدِي čhaḍibī hūndī.

PLURAL.

I pers.	چھڌِ بَا هُونْدَاسِين čhaḍibā hūndāsī.	چھڌِ بُون هُونْدِئُونَسِين čhaḍibiū hūndiūsī.
II pers.	چھڌِ بَا هُونْدَو čhaḍibā hūnda-u.	چھڌِ بُون هُونْدِئُون čhaḍibiū hūndiū.
III pers.	چھڌِ بَا هُونْدَا čhaḍibā hūndā.	چھڌِ بُون هُونْدِئُون čhaḍibiū hūndiū.

b) The Past Future.

The past participle with هُونْدُسِ hūnduse.

'I shall have been given up' etc.

SINGULAR.

	<i>Masc.</i>	<i>Fem.</i>
I pers.	چَهْدِئُو هُونْدُسِ čhaḍiō hūnduse.	چَهْدِي هُونْدُسِ čhaḍī hūndiase.
II pers.	چَهْدِئُو هُونْدِي čhaḍiō hūndē.	چَهْدِي هُونْدِي čhaḍī hūndiā.
III pers.	چَهْدِئُو هُونْدُو čhaḍiō hūndō.	چَهْدِي هُونْدِي čhaḍī hūndī.

PLURAL.

I pers.	چَهْدِئَا هُونْدَاسِي čhaḍiā hūndāsī.	چَهْدِئُون هُونْدِئُونْسِي čhaḍiū hūndiūsī.
II pers.	چَهْدِئَا هُونْدُو čhaḍiā hūnda-u.	چَهْدِئُون هُونْدِئُون čhaḍiū hūndiū.
III pers.	چَهْدِئَا هُونْدَا čhaḍiā hūndā.	چَهْدِئُون هُونْدِئُون čhaḍiū hūndiū.

Chapter XVI.

Compound verbs.

§. 53.

The Sindhī possesses a great facility in giving different shadows of meaning to a verb by compounding it with another verb.

1) The most common way of compounding a verb with another is to put the past conjunctive par-

ticiples of the active or passive mood, ending in *ī* or *ē*¹⁾, before it.²⁾ The construction of a verb thus compounded depends entirely on the definite verb, not in any way on the past conjunctive participle. In this way are formed

a) So-called Intensitives, which impart to the definite verb a peculiar signification, arising out of the sense of the preceding past conjunctive participle, as:
 وَتَّهِي وَنَجْنُ vathī vaṇaṇu, to take off, literally: to go having taken; مَرِي وَنَجْنُ marī vaṇaṇu, to be dead, lit.: to go having died; چَرَّهِي وَنَجْنُ čarhī vaṇaṇu, to ascend, lit.: to go having ascended; کُھَلِي پَوْنُ khulī pavaṇu, to be opened, lit.: to fall having been opened; جِي پَوْنُ jī pavaṇu, to become alive, literally: to fall having lived; وَهِي پَوْنُ vahī pavaṇu, to pour down (as rain), literally: to fall having flown. — وَدَّهِي وَجَهْنُ vadhē vijhaṇu, to cut down, lit.: to throw having cut; سَوَرِي گَدَّهْنُ sōrē kadhaṇu, to pull out, lit.: to pull having moved; چَارَّهِي آئْنُ čārhe āṇaṇu, to hang up, lit.: to bring having caused to ascend; لَوَرَّهِي چَهْدْنُ lōrhe čhaḍaṇu, to float off (act.), lit.: to give up having floated away; تَانِيَوُ جَهْنُ tāniō čhinaṇu, to pluck out, lit.: to pluck out having pulled; مَوْتَائِي نِيْنُ mōṭā-ē niaṇu, to bring back, lit.: to take away having caused to return, etc. etc. It is to be noted, that کُھَنِي khaṇī, the past conjunctive participle of کُھَانُ khaṇaṇu, to lift up, is used with all

1) The past conjunctive participle ending in *iō* is also occasionally used to make up a compound verb.

2) In poetry though the past conjunctive participle may also follow the definite verb.

sorts of verbs, to intensify their signification, implying, that the action is done forthwith, as: **ڪهڻي لکهن** *khanī likhanu*, to set to writing; **ڪهڻي اُڃارن** *khanī uḷḷāranu*, to set to polish, **ڪهڻي وَڃائين** *khanī vaḷāinū*, to set to play (an instrument); **ڪهڻي وَڃن** *khanī vañanu*, to be off.

In the same way the past conjunctive participle of **پوڻ** *pavanu*, to fall, viz.: **پئي** *paī* or **پيئي** *pēī*, is put before a verb, to intensify its signification, as **پئي ڪهن** *paī khianu*, to eat on or up, literally: to eat having fallen upon it. The augment **تهو** *thō* of the Present tense is dropped, when the verb is thus compounded with **پئي** *paī* or **پيئي** *pēī*.

سو جڏهن وڌو تهڙو تڏهن مري وئو

When he was grown up, he died. Abd-ul-Latīf's life, p. 2.

سوڻهن جي صلاح وٺه تہ وير لنکهي وڃين

Take the advice of the pilots, that thou mayst pass the full tide. Sh. Surāg. V, 7.

لڙڻو پون لطيف ڪهي ڪوڙا متهي مڱ

Tears trickle down to the kind one upon the cheek. Maj. 459.

سانڌاري سونڌڙ جي نهوڙي نٿا

In crossing the ocean they were forcibly carried off. Sh. Sām. I, 11.

آني پاڻ آڙاءِ ڪهڻي ڪهڙي وڃ مين

Bring (and) fasten thy own self in the midst of the furnace. Sh. Jam. Kal. III, 13.

جَان كَهْنِي وَجَائِي تَه چُونَا هَرَن مَرُون پَكِهِي هَلِيَا اچِن

When he sets to play, then four times as many deer, wild beasts, birds come on. Story of Rāe Diāču, p. 3.

وَكَهْرُ سَو وَهَاءِ جَو پَیْی پُرَانَو نَه تَهِي

Buy those goods, which do not become old. Sh. Surāg. III, 2.

پَو هِن دَهَنَدَه مَنجَهَان مِی کَدِهِي حُجِرَا ۛ مَسْجِدِ

جَوَزَنَانُون

Then having taken out earth from this tank they built cells and a mosque. Abd-ul-Latīf's life, p. 22.

کِهِنْدَو جَو خُوشِي پَیْی سَوِي مَنُهِن جَو سِينُ

He who will eat (it) with pleasure, that is my friend. Maj. 319.

b) Compound verbs, implying possibility, and power are formed by putting a past conjunctive participle before the verbs *سَکَهَنُ* saghanu¹), to be able, and *جَانَنُ* jānanu, to know, as: *کَرِيو سَکَهَنُ* karē, karyō saghanu, to be able to do; *دَیْی جَانَنُ* dēi jānanu, to know to give.

کَنُهِن پَر رُتَان پَرِنِي کِهِي رَوِي نَه جَانَان

In what manner shall I weep for my friend? I do not know how to weep. Sh. Kōh. VI, 1.

اَوَجَاکُو اَکُهِن کِهِي جَاتِي نَه دَیْی

Thou didst not understand to give sleeplessness to (thy) eyes. Sh. Kōh. I, 12.

1) With *سَکَهَنُ* the Infinitive may also be joined.

c) The idea of completion is expressed by putting a past conjunctive participle before the verbs: رَهَنُ ra-haṇu, to remain, وَتَهَنُ vaṭhaṇu, to take, چُڪَنُ čukaṇu, to be at an end; nibhaṇu or nibaṇu, to be ended; similarly before بَسِ کَرَنُ base karaṇu, to leave off, to have done, as: وَتِهِي رَهَنُ vathī rahaṇu, to have taken; رَمِي رَهَنُ ramī rahaṇu, to be off; کِهَائِي وَتَهَنُ khāē vaṭhaṇu, to have done eating; کَرِي چُڪَنُ karē čukaṇu, to have done; چِٽِي بَسِ کَرَنُ čai base karaṇu, to have done speaking.

اُنهي ڪهونن جي ڏسَن واسطي بهي رهئو

In order to see those lightnings he sat down. Amulu Mān. p. 146.

چَارَن چَنگُ کلهي گري رمي رهئو رات

The Čāraṇ, having slung the harp upon his shoulder, went in the night. Sh. Sōr. III, 5.

جيڪو زال ڏي حرامَ جي دل سان تهو ڏسي اهو انهي

ميني هُن سان مَن مين حرامَ گري چڪو

Who so ever looks upon a woman with a heart of fornication, that one has even therein committed already fornication with her in his mind. Matth. 5, 4.

تنهن سين گري پريتڙي نبهائي نبي

With him friendship has been already made. Maj. 196.

پوءِ جڏهين عيسيٰ اهي مڱاهئون چئي بس ڪيون ٿڏهين

ماڙهون هُن جو مَت بُنڊهي وسا تهئا

When Jesus had ended these sayings, then the people, having heard his doctrine, became astonished. Matth. 7, 28.

d) Duration or repetition is expressed by putting before the definite verb the past conjunctive participle ending in *iō*, to which also the emphatic *i* is affixed, als: پَرِهِيَو پَرِهَانُ parhiō parhanu, to read again, to keep on reading.

پَرِهِيَو پَرِهِيَا سَبَقُ اِنِهِيَن سَوَرُ جَو

Read over again the lesson of this very pain. Sh. Jam. Kal. V, 31.

سَوِي سَو حَرْفُ پَرِهِيَوِي تَهَو پَرِهَان

Even that, that letter I read over and over again Sh. Jam. Kal. V, 33.

2) Another kind of Intensitives is formed by putting the past participle of پَوَنُ pavanu, to fall, viz.: پِيَو piō, before the Imperative, Present¹⁾ or Imperfect of a definite verb, as: پِيَو مَانِجَانَسِ piō mānijāse, enjoy her; پِيَا تِهِنِ piā thiane, they become پِيَا تِسَنَدَا هِيَا they were seeing.

جَدِهِيَن كِهَتِ تِي اچي تَدِهِيَن تُون پَر پَتِي كَدِهِيَانَسِ

پَو پِيَو مَانِجَانَسِ

When she comes to the couch, then pull out her feathers; afterwards enjoy her. Amulu Mān. p. 147.

تَنِهِن مِيَن تَجَلَا كِهَرِنِ وَانِكِي پِيَا تِهِنِ

In that (palace) sparks are made like lightnings. Ibid. p. 140.

سَنَدَسِ اچَرَج كِهِنَا چِهَوَكَر پِيَا پِيَا تِسَنَدَا هِيَا

Many of his miracles the other boys used to see. Abd-ul-Latīf's life, p. 3.

1) In this case the augment تَهَو thō is dropped as unnecessary.

3) The idea of continuation is expressed by putting a present participle before the verbs رَهَنُ rahaṇu, to remain and وَتَنُ vataṇu, to go about, as: وَيَنْدَو رَهِي vēndō rahī, he continues going; چَارِيَنْدَو وَتِي čārīndō vatē, he keeps on grazing.

وِيَنْدَو رَهَنْدَو وَرْچِي مَنجَهَان مِصْرَ شَامَ

He kept on travelling in fatigue from Egypt (and) Syria. Maj. 357.

سَنْدَسِ پِي شَاهُ حَبِيبُ كَهِيْسِ كُولِيَنْدَو پَهُولِيَنْدَوِي رَهْتَو

His father Shāh Habib continued searching (and) seeking him. Life of Abd-ul-Latīf, p. 9.

بِيَجَلُ كَهْوَرَا چَارِيَنْدَو وَتِي

Bījalu goes on grazing the horses. Story of Rāe Diāču, p. 2.

4) Two verbs may also be joined by putting the Infinitive of a verb in the Formative case before the verbs: لَگَنُ laḡaṇu, v. n. to apply, اَچَنُ ačaṇu, to come, وَنَجَنُ vaṇaṇu, to go. In this way so-called Inceptives are formed, as: رُونِ لَگَنُ ruṇa laḡaṇu, to begin to cry; وَسَنِ اَچَنُ vaṣaṇa ačaṇu, to come to rain; سَدَنِ وَنَجَنُ saḍaṇa vaṇaṇu, to go to call.

وَجُونِ وَسَنِ آئِيُونِ سَارَنُكُ چَرَهْتَو سِيچِ

The lightnings have come to flash (to rain); the monsoon has ascended (his) couch. Sh. Sōr. IV, 13.

پَوءِ چِيْسِيْنِ هُو گِنَهَنِ وَيِيُونِ تِيْسِيْنِ كَهْوَتُ اچِي سَهَرِيُو

Then whilst they went to buy, the bridegroom arrived. Matth. 25, 10.

Chapter XVII.

The Verb with the Pronominal Suffixes.

§. 54.

The Sindhī uses the pronominal suffixes far more extensively with the verbs, than with the nouns (cf. §. 30). The suffixes attached to the verbs express, strictly speaking, only the Dative and Accusative (the object), and, with the past participle passive, also the Instrumental, though we may translate them by any case, save the Nominative.

The pronominal suffixes attached to verbs are identical with those attached to nouns, with this difference, that the suffix of the I person Plural, ū, which is not in use with nouns (but with adverbs and postpositions), is used throughout the verb. There is further a peculiar Instrumental affix, attached to the past participle passive, which is never used with nouns or adverbs, viz.: ĩ for the Singular, and ū for the Plural.

It appears, that the suffix ĩ is originally the Instrumental Sing. اِنَ ina, by him (from هِي hī, this), and ū the Instrumental Plural اُنَ une, by them (from هُوَ hū or اُو ū, that).

To the first person Sing. and Plur. the suffix of the same person is never attached, as in this case the reflexive pronoun پَانَ pāna, self, must be employed.

In the compound tenses and in compound verbs the suffix always accedes to the latter part of the compound, though it properly belongs to the first member of the compound. Similarly the suffix is never attached to the augment تھو thō or تھی thē, but always to the verb itself.

To the past participle passive even two suffixes may accede, the first expressing the Instrumental and the second the Dative or Accusative, as will be shown afterwards.

The way, in which the several suffixes are attached to the inflexional terminations of the verb, will be best seen from the following survey.

§. 55.

I. The pronominal suffixes attached to the auxiliary verbs **تَهْنُ** and **هُونُ**

1) The Imperative.

The same as the II pers. Sing. and Plur. of the Potential.

The Precative.

		SING.	PLUR.
Sing.	Suffix		
	I pers.	هُجَانِمِ huĵ-ā-me. be to me.	هُجَوِمِ huĵō-me. be to me.
	III pers.	هُجَانِسِ huĵ-ā-se. be to him.	هُجَوِسِ huĵō-se. be to him.
Plur.	Suffix		
	I pers.	هُجَانُونِ huĵ-ā-ū. be to us.	هُجَوْنُونِ huĵō-ū. be to us.
	III pers.	هُجَانِ huĵ-ā-ne. be to them.	هُجَوْنِ huĵō-ne. be to them.

In the same way the suffixes are attached to **تَهْجُ** thiĵu, as: **تَهْجَانِمِ** thiĵ-ā-me, become to me, **تَهْجَانِسِ** thiĵ-ā-se, become to him.

يَوْدُ هُو تَهِينِ اِكِي مِين تَه تُونِ يَتِه مِين تَجَانِ

Then if those are in front, be thou in their back.
Amulu Mān. p. 144.

2) The Potential هُئَان huā, I may be.

SINGULAR.

	Suffixes of the I pers.	Suffixes of the II pers.	Suffixes of the III pers.
Sing.	I	هُئَانِي huā-e.	هُئَانِس huā-se.
	II هُئِينِم huē-me.	. . . . .	هُئِينِس huē-se.
	III هُئِيم huē-me.	هُئِيئِي huē-ī.	هُئِيْس huē-se.
Plur.	I	هُؤْنِي hū-e.	هُؤْنِس hū-se.
	II هُؤْم huō-me. ¹⁾	هُؤْس huō-se.
	III هُئِنِم huani-me.	هُئِنِي huan-ī. ²⁾	هُئِنِس huani-se.

PLURAL.

Sing.	I	هُئَانَو huā-va.	هُئَان huā-ne.
	II هُئِينُون huē-ū.	. . . . .	هُئِين huē-ne. ³⁾
	III هُئِينَو huē-ū.	هُئِيَو huē-va.	هُئِين huē-ne.
Plur.	I	هُؤْنَو hū-va.	هُؤْن hū-ne.
	II هُؤُونُون huō-ū.	. . . . .	هُؤُون huō-ne.
	III هُئِنُون huane-ū.	هُئِنَو huani-va.	هُئِن huani-ne.

1) Or هُؤْم hō-me, هُؤْس hō-se.

2) Or هُئِنِي huane-ī.

3) When a nasalized vowel (ē) is followed by a dental nasal, the sign of nasalisation (ن in Arabic characters) is generally dropped as superfluous; thus هُئِين huē-ne, instead of هُئِينِن huē-ne, هُؤْن hū-ne, instead of هُؤْنِن hū-ne.

In the same way the suffixes are attached to the Potential تِهِيَانِ thiã, I may become, and to the Indefinite Present هِيَانِ huã thō and تِهِيَانِ thiã thō, as: هِيَانِ هِيَانِ huẽ-me thō, thou art to me etc.

آخِرِ اُھِرِينَسِ تَ جُوكھو تھِيئي تَ جھَارَ کھي

Finally push it off, lest any damage befall the ship (literally: lest any damage befall thee as regards the ship). Sh. Surāg. III, 7.

جي پورو تھيم پَساهُ تَ بهِ نَجو مَرُھ مَليرِ ڏي

If my breath may expire, yet carry (my) corpe to the Malir. Sh. Um. Mār. V, 14.

جي هُنِي هُونِ لَکھ تَ پاڙجِ کَڙ مَ پُنھو سان

If there be to thee lakhs of sweethearts, compare none with Punhū. Sh. Maṣḍ. V, 4.

3) The Present آھِيَانِ āhiyā.

SINGULAR.

	Suffixes of the I pers.	Suffixes of the II pers.	Suffixes of the III pers.
Sing.	I	آھِيَانِي āhiyā-e.	آھِيَانَسِ āhiyā-se.
	II آھِيَانِ āhē-me. ¹⁾	آھِيَانَسِ āhē-se.
	III آھِيَانِ āhē-me.	آھِيَانِي āhē-ī.	آھِيَانَسِ āhē-se.
Plur.	I	آھِيُونِي āhiyū-e.	آھِيُونَسِ āhiyū-se.
	II آھِيُونِ āhiyō-me.	. . . . .	آھِيُونَسِ āhiyō-se.
	III آھِيُونِ āhini-me.	آھِيُونِي āhin-ī. ²⁾	آھِيُونَسِ āhini-se.

1) Or آھِيَانِ āhī-me.

2) Or آھِيَانِي āhine-ī.

PLURAL.

	Suffixes of the I pers.	Suffixes of the II pers.	Suffixes of the III pers.
Sing.	I	آنهيَانَوَ āhiyā-va.	آنهيَانِ āhiyā-ne.
	II آنهِنُونُ āhē-ū.	. . . . .	آهِنِ āhē-ne.
	III آهِنُونُ āhē-ū.	آهِيَوَ āhē-va.	آهِنِ āhē-ne.
Plur.	I	آنهيُونَوَ āhiyū-va.	آنهيُونِ āhiyū-ne.
	II آهيُونُونُ āhiyō-ū.	. . . . .	آهيُونِ āhiyō-ne.
	III آنهِنُونُ āhine-ū.	آنهِنِيَوَ āhini-va.	آنهِنِ āhini-ne.

Instead of آهي āhē and آنهِنِ āhine the form آتَهَ atha is also in use, but only when joined by suffixes. It corresponds to the old Prākṛit form अथि athi (the III pers. Sing. of the substantive verb asmi, I am, see Lassen, p. 345), which in Sindhī has also been transferred to the Plural.

The suffixes are attached to it in the following manner:

	Suffixes of the I pers.	Suffixes of the II pers.	Suffixes of the III pers.
Plur. and Sing.	آتَهَمِ atha-me.	آتَهِي ath-ī, آتَهِيثِي athē-ī.	آتَهَسِ atha-se.
	آتَهُونِ ath-ū.	آتَهَوَ atha-va.	آتَهَنِ atha-ne.

In the Present Definite: هُونْدَوَ آنهيَانِ the suffixes accede, as noted already, to the latter part of the compound.

سَرَتِنِ سَانُ سَنَ آهِمِ اُتْهِي مِينْهَرِي

With girls of my age I have an appointment, after rain has fallen. Sh. Um. Mār. V, 21.

اُجْهِي اُنْهَمِ مِگَالْهَرِي آءِ اُورِي تَانِ اُورِيَانِ

I have a secret matter, come near, then I will tell (it). Sh. Sōr. II, 22.

تَذْهِنِ سُنِي سَبَقُ سَرَهَوُ تَهْتُو نَاهِسِ كُو نِيَارُ

Then having heard the lesson he became glad; he has no other want. Maj. 189.

جِي اُتْهِي سَدَهَ پَسَنَ مِينِ تَهَ كَهَنُ مَهَ پِيرَ پَرِي

If thou hast a desire in seeing, then lift not thy step far off. Sh. Kal. II, 4.

بِنَا بَهَجَنَ بَهَكْوَانِ جِي اُتْهِيِي پِي سَبَهَ خُوْدِي خَامَ

Except the worshipping of the Lord all other things are to thee selfishness, o ignorant one! Mēnghō 4.

مَتْهِي نَهَ آهْتُونِ مَنَ مِينِ اُوهُ جُوْتْهَا مَارِنِ جَكْهَ

We have no wickedness in our heart; those liars calumniate. Maj. 255.

اَسَانِ كْهِي اُنْهِنِ پَانْهَنِي سَانِ كُو كَمُ نَهَ آهِي مَكْرِ پَنْهَنِ

جِي دَهَنِي سَانِ كَمُ اَتْهُونِ

We have nothing to do with those stones, but our concern is with their master. Life of Abd-ul-Latīf, p. 20.

سَاءَ نَهَ اَتْهَوُ سُوْرَ جُو هَانِي تَهْتُونِ هَسُوْ

You have no taste of the pain; now you laugh. Sh. Sām. III, Epil. 1.

مَنْدِي نَهْ أَهِيْن مَنَّ مِيْن سُنْجَاتَانِيْن ثَوَابُ

No wickedness is in their heart; they have known the retribution. Maj. 218.

4) The Aorist.

a) The masc. form هَوَسِ hōse.

SINGULAR.

	Suffix I pers.	Suffix II pers.	Suffix III pers.
Sing.	I	هَوَسَانِيْ hōsā-e.	هَوَسَانِسِ hōsā-se.
	II هُوَيْنِمِ huē-me.	. . . . .	هُيْنِسِ huē-se.
	III هُوَمِ hō-me.	هُوَمِ hō-e.	هُوَسِ hō-se.
Plur.	I	هُوَاسُونِيْ huāsū-e.	هُوَاسُونِسِ huāsū-se.
	II هُوَمِ huō-me.	. . . . .	هُوَسِ huō-se.
	III هُوَمِ hua-me. ¹⁾	هُوَيِ hua-e.	هُوَسِ hua-se.

PLURAL.

Sing.	I	هَوَسَانَوِ hōsā-va.	هَوَسَانِ hōsā-ne.
	II هُوَيْنَوِ huē-ū.	. . . . .	هُيَيْنِ huē-ne.
	III هَوَسُونِ hō-sū.	هَوَوِ hō-va.	هَوَوِ hō-ne.
Plur.	I	هَوَسُونَوِ huāsū-va.	هَوَسُونِ huāsū-ne.
	II هَوَسُونِ huō-sū.	. . . . .	هُوَوِ huō-ne.
	III هَوَسُونِ huā-sū.	هُوَوِ hua-va.	هُوَوِ hua-ne.

1) In poetry long ā is frequently retained, as; هُوَامِ huā-me, هُوَا huā-e, هُوَا huā-se etc.

b) The fem. form هُيَسِ huyase.

SINGULAR.

	Suffix I pers.	Suffix II pers.	Suffix III pers.
Sing.	I	هُيَسَانِي huīsā-e.	هُيَسَانِسِ huīsā-se.
	II هُيَيْنِمِ huiyā-me. ¹⁾	هُيَيْنِسِ huiyā-se.
	III هُيَمِ huya-me.	هُيَيِ huya-e.	هُيَسِ huya-se.
Plur.	I	هُيُونُسُونِي huyūsū-e.	هُيُونُسُونِي huyūsū-e.
	II هُيْنِمِ huyū-me.	. . . . .	هُيْنِسِ huyū-se.
	III هُيْنِمِ huyū-me.	هُيْنِي huyū-e.	هُيْنِسِ huyū-se.

PLURAL.

Sing.	I	هُيَسَانَوِ huīsā-va.	هُيَسَانِ huīsā-ne.
	II هُيَيْنُسُونِ huyē-sū.	. . . . .	هُيَيْنِ huiyā-ne.
	III هُيَيْسُونِ huī-sū.	هُيَوِ huya-va.	هُيِنِ huya-ne.
Plur.	I	هُيُونُسُونَوِ huyūsū-va.	هُيُونُسُونِ huyūsū-ne.
	II هُيُونُسُونِ huyū-sū.	. . . . .	هُيْنِ huyū-ne.
	III هُيُونُسُونِ huyū-sū.	هُيْنَوِ huyū-va.	هُيْنِ huyū-ne.

1) Or هُيَيْنِمِ huiē-me, هُيَيْنِمِ huyē-me, هُيَيْنِمِ huyā-me.

That to هُوَ hō, هُئِي huī etc., when forming with the past participle passive the Pluperfect, also a suffix, denoting the Instrumental, may be attached, will be shown in §. 56, 5.

It is to be observed, that the inflexional termination of the I pers. Sing. masc. and fem., se, becomes sã before the accession of the suffixes; the fem. termination هُيَسِ huyase is at the same time reduced to its original form هُئِي huī, as: هُئِيَسَانِي huī-sã-e. The suffix of the I pers. Plur. is in the Aorist sũ or sī, and not ũ, as in the Imperative, Potential and Present. In the II pers. fem. Sing. the form هُيِي huyē or هُيِي huyī is employed, when followed by the heavy suffix sũ or sī, the accent being then thrown on the last syllable of the verb, as: huyē-sũ or huyī-sũ.

In the same way as to هُوسِ hōse and هُيَسِ huyase the suffixes accede to تِهِيَسِ thiuse and تِهِيَسِ thiase, and to every other neuter verb in the Aorist, for which تِهِيَسِ thiuse may serve as paradigm.

The Aorist تِهِيَسِ thiuse.

a) The masculine form تِهِيَسِ thiuse.

SINGULAR OF THE SUFFIX.

	Suffix I pers.	Suffix II pers.	Suffix III pers.
Sing.	I	تِهِيَسَانِي thiōsã-e.	تِهِيَسَانِسِ thiōsã-se.
	II تِهِيَسِمِ thiē-me.	. . . . .	تِهِيَسِسِ thiē-se.
	III تِهِيَسِمِ thiu-me. ¹⁾	تِهِيَسِي thiyu-e.	تِهِيَسِ thiu-se.

1) In poetry the diminutive affix رُو rō is frequently attached to the past participle, to which the suffixes accede according to the common

SINGULAR OF THE SUFFIX.

	Suffix I pers.	Suffix II pers.	Suffix III pers.
Plur.	I	تِهَّاسُونِيّ thiāsũ-e.	تِهَّاسُونِسِ thiāsũ-se.
	II تِهَّثَوْمِ thiō-me.	. . . . .	تِهَّثَوْسِ thiō-se.
	تِهَّ ثِيَا thia-me.	تِهَّيَّ thiya-e.	تِهَّسِ thia-se.

PLURAL OF THE SUFFIX.

Sing.	I	تِهَّثَوَّسَانَوِ thiōsā-va.	تِهَّثَوَّسَانِ thiōsā-ne.
	II تِهَّثَيْنُونِ thiē-ũ.	. . . . .	تِهَّثَيْنِ thiē-ne.
	III تِهَّثَوَّسُونِ thiō-sũ.	تِهَّوِ thiū-va.	تِهَّوِ thiū-ne.
Plur.	I	تِهَّاسُونَوِ thiāsũ-va.	تِهَّاسُونِ thiāsũ-ne.
	II تِهَّثَوَّسُونِ thiō-sũ.	. . . . .	تِهَّثَوَّوِ thiō-ne.
	III تِهَّاسُونِ thiā-sũ..	تِهَّوِ thia-va.	تِهَّوِ thia-ne.

b) The feminine form تِهَّسِ thiase.

SINGULAR OF THE SUFFIX.

	Suffix I pers.	Suffix II pers.	Suffix III pers.
Sing.	I	تِهَّيسَانِيّ thīsā-e.	تِهَّيسَانِسِ thīsā-se.
	II تِهَّيْنِمِ thiā-me.	. . . . .	تِهَّيْنِسِ thiā-se.
	III تِهَّيَا thia-me.	تِهَّيَّ thiya-e.	تِهَّيَّسِ thiya-se.

rules, as: تِهَّيْرُمِ thiāru-me, تِهَّيْرُسِ thiāru-se etc. But in the I. and II pers. the diminutive affix is never added.

SINGULAR OF THE SUFFIX.

	Suffix I pers.	Suffix II pers.	Suffix III pers.
Plur.	I	تِهُونُسُونِي thiūsū-e.	تِهُونُسِينِسِ thiūsī-se.
	II تِهْنِمِ thiū-me. ¹⁾	تِهْنِسِ thiū-se.
	III تِهْنِمِ thiū-me.	تِهْنِي thiū-e.	تِهْنِسِ thiū-se.

PLURAL OF THE SUFFIX.

Sing.	I	تِهِسَانَوِ thīsā-va.	تِهِسَانِ thīsā-ne.
	II تِهِينُسُونِ thiē-sū.	. . . . .	تِهِنِ thia-ne.
	III تِهِيَسُونِ thī-sū.	تِهِيَا thiya-va.	تِهِيَا thiya-ne.
Plur.	I	تِهُونُسِينَوِ thiūsī-va.	تِهُونُسِينِ thiūsī-ne.
	II تِهُونُسُونِ thiū-sū.	. . . . .	تِهِنِ thiu-ne.
	III تِهُونُسُونِ thiū-sū.	تِهِنَوِ thiū-va.	تِهِنِ thiu-ne.

جَدِهِنِ پُنِسِ وَنَجِي مَكُولِي وَتِهِي آئِينْدَوِ هَوَسِ تَدِهِنِ بَاهَرِ

اِينْدَوِ هَوِ

When his father having gone and searched (after him) took and brought him, then he was coming forth. Life of Abd-ul-Latīf, p. 3.

جِيَتِرَوِ كِهَرَبَوِ هَوَسِ تِيَتِرَوِ اَنْ بَرْتَنَ مَانَ كِهَنْدَوِ هَوِ

As much as was necessary to him, he was taking out of that vessel. Ibid. p. 21.

1) Or without the final nasal: تِهِنِ thiu-me.

اِيئِي سُنِينْدَهِي مَگَالَهَرِي چَرِئُو تِهَتْسِ چِتُ

Hearing this story her mind became mad. Maj. 375.

تِي رِي تَنُورَ مِينِ تِهَمِ سُوَرِ سَرَسُ

Without them (i. e. removed from them) abundant pains have befallen me in the furnace. Maj. 663.

دِهَتِي كَهِي اُتَهَارِي پَنَهَن جِي كَهَرِ وَهَارِي پَاڑِهِينْدَا هُسِ

Having removed the little daughter and placed her in their own house, they made her read (i. e. they instructed her). Life of Abd-ul-Latīf, p. 46.

جِيڪِي تُڪَرُ كَهَائِنِ كَهَانِ بَچِنْدَا هُنَ سِي اُنَ لَئِي جِي

دَهَنْدَهَرِ مِينِ رَكَهِنْدَا هُا

Whatever pieces were remaining to them from eating, those they used to put in the hole of that tamarisk tree. Abd-ul-Latīf's life, p. 23.

5) The Future.

a) The masculine form هُونْدُسِ hūduse.

SINGULAR OF THE SUFFIX.

	Suffix I pers.	Suffix II pers.	Suffix III pers.
Sing.	I	هُونْدُوسَانِي hūdōsā-e.	هُونْدُوسَانِسِ hūdōsā-se.
	II هُونْدِينِمِ hūdē-me.	. . . . .	هُونْدِينِسِ hūdē-se.
	III هُونْدُمِ hūdu-me. ¹⁾	هُونْدُ hūdu-e. ²⁾	هُونْدُسِ hūdu-se.

1) In poetry frequently هُونْدُومِ hūdō-me, هُونْدَامِ hūdā-me etc.

2) Or هُونْدِي hūde.

SINGULAR OF THE SUFFIX.

	Suffix I pers.	Suffix II pers.	Suffix III pers.
Plur.	I	هُونْدَاسُونِي hūdāsū-e.	هُونْدَاسُونِسِ hūdāsū-se.
	II هُونْدَوْمِ hūdō-me. ¹⁾	هُونْدَوَسِ hūdō-se.
	III هُونْدَمِ hūnda-me.	هُونْدَا هūnda-e.	هُونْدَسِ hūnda-se.

PLURAL OF THE SUFFIX.

Sing.	I	هُونْدَوَسَانَوِ hūdōsā-va.	هُونْدَوَسَانِ hūdōsā-ne.
	II هُونْدِينْتُونِ hūdē-ū.	. . . . .	هُونْدِينِ hūdē-ne.
	III هُونْدَوُسُونِ hūdō-sū.	هُونْدَوِ hūdu-va.	هُونْدِنِ hūdu-ne.
Plur.	I	هُونْدَاسُونَوِ hūdāsū-va.	هُونْدَاسُونِ hūdāsū-ne.
	II هُونْدَوُسُونِ hūdō-sū.	. . . . .	هُونْدَوْنِ hūdō-ne.
	III هُونْدَاسُونِ hūdā-sū.	هُونْدَوِ hūnda-va.	هُونْدِنِ hūnda-ne.

b) The feminine form هُونْدِيَسِ hūndiase.

SINGULAR OF THE SUFFIX.

	Suffix I pers.	Suffix II pers.	Suffix III pers.
Sing. I		هُونْدِيَسَانِي hūdīsā-e.	هُونْدِيَسَانِسِ hūdīsā-se.

1) Or هُونْدَوْمِ hūnda-u-me.

SINGULAR OF THE SUFFIX.

	Suffix I pers.	Suffix II pers.	Suffix III pers.
Sing.	II هُونْدِئِمِ hūndiā-me. ¹⁾	هُونْدِئَسِ hūndiā-se.
	III هُونْدِيَمِ hūndya-me. ²⁾	هُونْدِيِ hūndya-e.	هُونْدِيَسِ hūndya-se.
Plur.	I	هُونْدِئُونْسُونِ hūndiūsū-e.	هُونْدِئُونْسُونِ hūndiūsū-se.
	II هُونْدِيُنِمِ hūndyū-me.	.....	هُونْدِيُنِسِ hūndyū-se.
	III هُونْدِيُنِمِ hūndyū-me.	هُونْدِيُنِيِ hūndyū-e.	هُونْدِيُنِسِ hūndyū-se.

PLURAL OF THE SUFFIX.

Sing.	I	هُونْدِئِيسَانَوِ hūndīsā-va.	هُونْدِئِيسَانِ hūndīsā-ne.
	II هُونْدِئِئِينُونِ hūndiē-ū.	.....	هُونْدِئِنِ hūndia-ne.
	III هُونْدِئِيسُونِ hūndī-sū.	هُونْدِيَوِ hūndya-va.	هُونْدِيِنِ hūndya-ne.
Plur.	I	هُونْدِئِئُونْسُونَوِ hūndiūsū-va.	هُونْدِئِئُونْسُونِ hūndiūsū-ne.
	II هُونْدِئِئُونْسُونِ hūndiū-sū.	.....	هُونْدِيُنِ hūndyu-ne.
	III هُونْدِئِئُونْسُونِ hūndiū-sū.	هُونْدِيُنَوِ hūndyū-va.	هُونْدِيُنِ hūndyu-ne.

1) Or هُونْدِئِئِمِ hūndiē-me.

2) The final i (y) of هُونْدِيِ hūndī is frequently dropped in poetry, as, هُونْدِمِ hūnda-me, instead of هُونْدِيَمِ hūndya-me (hūndia-me).

In the same way as to هُونْدُسِ hūnduse and هُونْدِسِ hūndiase the suffixes are also attached to the Future of the active and passive voice, and consequently to the present participle of both voices.

مَتَهُو مِین کَهِیکَارِ یَارَ دَانُ دِیْنْدُوسَانِی مَنکَنَا

The head, o friend, I shall give to thee with salutation as a present, o bard! Sh. Sōr. III, Epil.

سَبَاجَهُو بَاجَهَ کَرِی تَنُهین سِین مِیڑِیْنْدُومِ

The merciful one, having bestowed mercy, will join me with him. Maj. 182.

هَوْتُ گِذْبِی حَبِّ مِین رَهَبَرُ مَتَهی رَاهَ

(Thy) sweetheart will join thee on the Habb, as a guide on the way. Sh. Maṣḍ. V, 5.

بِثُو بِه جِیکِی کَهِرَنْدُو سُو دِیْسِ

Whatever else he will ask, that shall be given to him. Story of Rāe Diāču, p. 7.

جِیکَڌِھن لِبْهَرَاڻِی کِی تَان پُن کَال کِی نہ چَھَدِیْنْدُوسِین

If laziness will be made, then also death will by no means give us up. Sindhī Read. book, p. 63.

اَوَهَان مُون سَان چِرَنْدُو ۞ پِلِپِی مَان کَڌَھَنْدُومِ

You will be angry with me and turn me out of the service. Sindhī Read. book, p. 51.

اَدِیُون عَبْدُ اَلطِیْفُ چَوِی سِین لَھَنْدَمِ سَارَ

Sisters, says Abd-ul-Latīf, my friends will remember me. Sh. Um. Mār. I, Epil.

تُون جَنُهِن جِي نَكَ تِي وَيَنْدَهو ٿِسِين سَا سُنَجَانِي ڪڏهيج
تَ اُها هُونديسَانِي

On whose nose thou seest the nose ring, that one, having recognised, take out, then that one I shall be to thee. Amulu Mān. p. 150.

هڪڻو هُجُ هُشِيَارُ ڪِهون ڪِهوندَ اُوچِتي

Be ready (and) careful, the lightening will flash upon thee suddenly. Sh. Surāg. VI, 5.

اِئين مَوچارو تَ مَينِ وَجِي پُون ۽ هِڪَ بِي جِي وَاهرَ
سَانِ ماري مَنجائيندِيُونسِين

So it is good, that we having gone fall amongst them and with the assistance of each other we shall beat and subject them. Sindhī Read. book, p. 64.

تَ چُونديُونسِ پاتِشاھزادي راتِ تماشي تي هلي هُئِن

Then they will say to her: o princess, last night thou hadst gone to an amusement. Amulu Mān. p. 145.

§. 56.

II. The pronominal suffixes attached to the regular verb.

1) The Imperative.

(The same as the Potential.)

اچي چيَانِئين ماءُ ڪهي رُخَصَتَ ٿِينم رَها

Having come he said to (his) mother: give me leave (and) permission. Maǰ. 77.

ماڙهن چيو مائِيس ڪهي تَ ٿان پاڻ پُچھينس

The people said to his mother: ask thou thyself him. Maǰ. 42.

سَا ڏيڪهارئون جو جڻان لاهوتي لال تهڻو

Show us that place, where the devotee has become red. Sh. Mūm. Rānō III, 9.

رَبَّ پَسايون روءِ انهيڻ جي احسان سان

O Lord, show to us their face with (out of) kindness. Sh. Ked. IV, 5.

تازي ڏيڻوش ٽڪڙو جوهر پائي زين

Give him a quick arab horse, having placed jewels on the saddle. Sh. Sōr. I, 18.

The Precative.

SINGULAR.

PLURAL.

<p>^{Suffix} I p. Sing.</p>	<p>چھڏِ جانمِ čhaḍijā-me. Give me up.</p>	<p>چھڏِ جومِ čhaḍijō-me. Give ye me up.</p>
<p>^{Suffix} III p. Sing.</p>	<p>چھڏِ جانسِ čhaḍijā-se. Give him up.</p>	<p>چھڏِ جوسِ čhaḍijō-se. Give ye him up.</p>
<p>^{Suffix} I p. Plur.</p>	<p>چھڏِ جانئون čhaḍijā-ū. Give us up.</p>	<p>چھڏِ جوئون čhaḍijō-ū. Give ye us up.</p>
<p>^{Suffix} III p. Plur.</p>	<p>چھڏِ جانِ čhaḍijā-ne. Give them up.</p>	<p>چھڏِ جونِ čhaḍijō-ne. Give ye them up.</p>

هُو جي ڏهه ٻارهن ڏهاڪا سيئون متهونئين ڪهاڻي

ونججائس

Those ten (or) twelve dishes having eaten from above go away from her. Amulu Mān. p. 144.

اسين جڏهين ٻئي گڏجي اچون تڏهين هي نانو ڏجائون

When we both come together, then please to give us this money. Stack's Gram. p. 135.

جَدِّهَيْنِ اَن كَجَهْرِي بَاهُرَايَان تَدِّهَيْن مَارِي وَجَهْوَسِ

When I dismiss the court, then kill him. Story of Rāe Diāču, p. 4.

2) The Potential.

SINGULAR OF THE SUFFIX.

	Suffix I pers.	Suffix II pers.	Suffix III pers.
Sing.	I	چَهْدِ نَانِي čhaḍiā-e.	چَهْدِ نَانِسِ čhaḍiā-se.
	II چَهْدِ نِمِ čhaḍē-me. ¹⁾	چَهْدِ نِسِ čhaḍē-se.
	III چَهْدِ مِ čhaḍē-me.	چَهْدِ يِي čhaḍē-ī.	چَهْدِ سِ čhaḍē-se.
Plur.	I	چَهْدِ نُونِي čhaḍiū-e.	چَهْدِ نُونِسِ čhaḍiū-se.
	II چَهْدِ نُونِمْ čhaḍiō-me.	. . . . .	چَهْدِ نُونِسِ čhaḍiō-se.
	III چَهْدِ نِمِ čhaḍini-me.	چَهْدِ نِي čhaḍin-ī.	چَهْدِ نِسِ čhaḍini-se.

PLURAL OF THE SUFFIX.

Sing.	I	چَهْدِ نَانَوِ čhaḍiā-va.	چَهْدِ نَانِ čhaḍiā-ne.
	II چَهْدِ نِينُونِ čhaḍē-ū.	. . . . .	چَهْدِ نِينِ čhaḍē-ne.
	III چَهْدِ نِينِمْ čhaḍē-ū.	چَهْدِ نِيَوِ čhaḍē-va.	چَهْدِ نِينِ čhaḍē-ne.

1) Or چَهْدِ نِينِمْ čhaḍiē-me, چَهْدِ نِمِ čhaḍī-me.

PLURAL OF THE SUFFIX.

	Suffix I pers.	Suffix II pers.	Suffix III pers.
Plur.	I	چَهْدِ تُونَوُ čhaḍiũ-va.	چَهْدِ تُونِ čhaḍiũ-ne.
	II چَهْدِ تُونَوُ čhaḍiō-ũ.	. . . . .	چَهْدِ تُونِ čhaḍiō-ne.
	III چَهْدِ نُونِ čhaḍine-ũ.	چَهْدِ نَوِ čhaḍini-va.	چَهْدِ نِنِ čhaḍini-ne.

In the same way the suffixes accede to the Potential of the passive voice. The Potential and Present of the regular passive is however very rarely found with a suffix, more frequently that of intransitive verbs in the passive form, as: گَدْ جَانِي تَهوُ gadījā-e thō, I meet with thee.

In the Imperfect the suffixes accede, as stated already, to the auxiliary verb هوسِ hōse.

سَانِینَ صَاحِبِزَادِي کَهِی مَوکَلَدِ ٲِي تَدَ آنُونِ فَقِيرَ جِي

پیرینِ وَجَهَارَاڻِي آچَانَسِ

Lord, give leave of absence to the prince, that I may come having laid him at the feet of the Faqīr. Amulu Mān., p. 1.

مَتَهوُ هِيڻِي مِهْمَانِ هَلِي چَوُ تَدَ هِتِ ٲِنَانِي

Having gone speak, o guest, that I may give thee there this head. Sh. Sōr. I, 13.

تُونَهِيَن رَهِيَنِم رُوحِ مِيَن تَوَهِيَن ٲَانَهَ نِيَن

Even thou remainest me in the heart, even towards thee (are my) eyes. Maj. 211.

تَذِهِن پَر مِين پَنَهَن جُونِ کِئُو مَتُونِ ڏيسِ ماءُ

Then the mother in (her) wise gives her her own advices. *Maḡ. 288.*

جِيڪي کُهَر جِيئِي سُو هِن مَان کُهَنجِ

Whatever may be necessary to thee, take that out of this (vessel). *Life of Abd-ul-Latīf, p. 21.*

جِيڪي کُهَرِيو سُو آئي ڏِجُوَسِ

Whatever he may ask you for, that bring and give him. *Amulu Mān., p. 148.*

بَانَبَهَن تَهِيئِي بُوَتِيُون تَهَ کُتَا کِهَنِييِ کِچَ جَا

O Brahmanī woman! become pieces of flesh, in order that the dogs of Kēč may eat thee! *Sh. Maḡḡ. I, 1.*

رَانَا رِهَانِي جَا تَهَا مَارِنُونِ مَذُكُورَ

O Rānō, the record (pl.) of our conversations kills us. *Sh. Mūm. Rānō V, 10.*

تَوَرِي چَكِنِ چَاڪَ تَهَ بَهِي آهَ نَه سَلَنِ عَامَ كَهِي

Though their wounds flow, yet do they not their sigh divulge to the people. *Sh. Kal. II, 23.*

3) The past participle.

(The III pers. of the Aorist.)

The way, in which the pronominal suffixes accede to the Aorist of neuter verbs, may be seen from the paradigm of تَهِيئِي thiuse. In the Aorist of the passive voice the suffixes are only attached to the III pers. Sing. and Plur. or to the past participle passive. The suffixes thus attached imply either a Dative-Accusative (the object in general) or an Instrumental. The suffixes of the I and II pers. of the Sing. and Plur. may at the same time denote the object or the agent, but

in the III pers. Sing. and Plur. different suffixes are employed to express the object or the agent, *se* and *ne* denoting the object, and *ī* and *ū* the agent (see §. 54). Both *ī* and *ū* are considered as heavy suffixes, which draw the accent from the first to the last syllable of the verb; final *ō* of the past participle must therefore be changed to *ā* before them (and for euphony's sake with an additional nasal to *ā*), to give a support to the following heavy suffix. In the fem. Sing. an *ā* must likewise be inserted between the final *ī* and the suffixes *ī* and *ū*, to which even the feminine Plural termination *ū* must give way, so that the Singular and Plural of both genders become alike, if joined by the instrumental suffixes *ī* and *ū*.

a) The past participle with single suffixes.

The masc. Sing. چَهْدِيُو čhaḍiō.

	Suffix I pers.	Suffix II pers.	Suffix III pers.
Sing.	چَهْدِيُم čhaḍiu-me.	چَهْدِيُي čhaḍyu-e. ¹⁾	چَهْدِيَانِي čhaḍiā-ī.
Plur.	چَهْدِيُوْسُون čhaḍiō-sū.	چَهْدِيُو čhaḍyu-va. ²⁾	چَهْدِيَانُون čhaḍiā-ū.

The masc. plur. چَهْدِيَا čhaḍia.

Sing.	چَهْدِيُم čhaḍia-me.	چَهْدِيُي čhaḍya-e. ³⁾	چَهْدِيَانِي čhaḍiā-ī.
Plur.	چَهْدِيَاْسُون čhaḍiā-sū.	چَهْدِيُو čhaḍya-va.	چَهْدِيَانُون čhaḍiā-ū.

1) Or چَهْدِيِي čhaḍiē (čhaḍyē).

2) Occasionally also: چَهْدِيَا čhaḍy-ā.

3) Or contracted چَهْدِيِي čhaḍyē.

The fem. Sing. چھڌِي čhaḍī.

	Suffix I pers.	Suffix II pers.	Suffix III pers.
Sing.	چھڌِئِم čhaḍia-me.	چھڌِئِي čhaḍya-e.	چھڌِئَانِئِين čhaḍiā-ī.
Plur.	چھڌِئِسُون čhaḍī-sū.	چھڌِئَو čhaḍya-va.	چھڌِئَانُون čhaḍiā-ū.

The fem. Plur. چھڌِئُون čhaḍiū.

	Suffix I pers.	Suffix II pers.	Suffix III pers.
Sing.	چھڌِئِم čhaḍiū-me. ¹⁾	چھڌِئِي čhaḍyū-e.	چھڌِئَانِئِين čhaḍiā-ī.
Plur.	چھڌِئُونسُون čhaḍiū-sū.	چھڌِئَو čhaḍyū-va.	چھڌِئَانُون čhaḍiā-ū.

هِنَ مِثْهَائِي مِيوُ بِثُو كَدِهِنَ نَ كَدِهَوَمَ

Another fruit of this sweetness was never eaten by me. Maj. 129.

اچي سَو ڏِتْهَوُءَ جَوُ كَپَرُ سَئِي كَنِي سِين

Having come thou hast seen that high bank, of which thou hast heard with (thy) ears. Sh. Surāg. III, 9.

جَانِي كَئَرُءَ جَدَا سَوَرَتِهَ تَهِي سَارِي

(My) friend has been separated by thee, calculates Sōrathī. Sh. Sōr. I, Epil.

پُتَرُ جَنَانِئِين تَنِهِن جَوُ نَالُو مِيَانِ غُلَامِ شَاهُ رَكِهَانُون

By her a son was born, to whom by them the name Miā Ghulām Shāh was given. Abd-ul-Latīf's life, p. 35.

1) Written and pronounced frequently چھڌِئِم čhaḍiu-me, without an intervening nasal.

پي پيالو عشق جو سبھڪي سمجھوسون

Having drunk a cup of love we understood every thing. Sh. Kal. II, Epil.

ڏٺھو جي ٻروچ مون جان ھوٽ اکھن سين

If by you the Barōč, the sweetheart, had been seen with the eyes, as by me. Sh. Hus. XI, 1.

ڪو نہ مڪانئون ڪڏھن تو ڏھن نياپو سين نيئھ

Was never sent by them to thee any message with love? Maj. 648.

ھوند نہ ستهيم ھيتري ڪوھياري جي ڪان

Would that I had not suffered so much anxiety about the mountaineer. Sh. Ābirī V, 17.

وچانئي وڌھڻو وڪھ نہ ڪھئي ھيڪري

Even from the midst he was cut off by thee; thou didst not make one step. Sh. Hus. X, 27.

مون ڪر نہ لدھي ڪڏھين ساجن تنھن جي سار

I have never informed me about thee nor remembered thee, o friend! Maj. 757.

انبھا سنبھا نہ ڪري سوئھ وڻجائيس سور

What wants unction she does not anoint; her beauty has been wasted by grief. Sh. Um. Mār. III, 7.

ماني ڪھڻيسين ڪي نہ انھي واسطي ائين چئائين

We have not any bread taken with us, therefore he spoke thus. Matth. 16, 7.

ھوند نہ پليو مان ڪھريون سبھ ڪھڙا ڪھني

I likely would not have been stopped by you; you all would have slid down (into the river), having taken jars (to swim upon). Sh. Suh. I, 3.

پَسَنَ خَاطِرِ پِرَنٽِي جِي پَاتِيَمِ جِهَاتَرِيُون

For the sake of seeing my friend I applied little peepings, i. e. I peeped a little through. Sh. Kambh. II, Epil. 1.

مَڇَهَن جَوَنِمِ كِي تَه لَجَائِنِي تَهَر جَائِيُون

Lest some say to me: by thee the daughters of the Thar have been put to shame. Sh. Um. Mār. II, 17.

تَه بَانُهَن وَجِهِي وَات رِيهُون كِيُو رَنجَ مِين

Then having thrown (your) mouth into (your) sleeves, you would have made wailings in the desert. Sh. Hus. XII, 6.

Suffixes of the III pers. Sing. and Plur. denoting the object.

چَهْدِئُو

Sing. چَهْدِئُسِ čhaḍiu-se.

Plur. چَهْدِئُنِ čhaḍiu-ne.

چَهْدِئَا

Sing. چَهْدِئَسِ čhaḍia-se.

Plur. چَهْدِئُنِ čhaḍia-ne.

چَهْدِي

Sing. چَهْدِئَسِ čhaḍia-se.

Plur. چَهْدِئُنِ čhaḍia-ne.

چَهْدِئُون

Sing. چَهْدِئُسِ čhaḍiū-se.

Plur. چَهْدِئُنِ čhaḍiu-ne.

ڪُو چَوِي پِسِ جِن جُسي مِين ڪُو چَڻِي عَقْلُ پِهَرِئُوسِ

One says: a jinn has fallen into his body, another says: his understanding has turned round (i. e. he has become mad). Maj. 40.

ڪَالَهَ گڏِئُوسُون ڪَپَرِي بَابُو بِيڪَهَارِي

Yesterday met with us a Kāparī, a mendicant bābū. Sh. Mūm. Rānō III, 4.

سَبَهِئي وَنَمِ وَسِرِي جِيڪِي سَڪَا سِينَ

All those have been forgotten by me, whoever (be) my relatives and friends. Maj. 212.

تَرِي تَن پَنَاسِ پَاسَنُونِ پَانِي وَهِي

ڪُهوهُو جهُرُ جَهُنُو تَهُنُو لَاجُو سَبِه لَرَنَاسِ

In the bottom she has got leaks, from the sides water flows in,

The mast has become old, all her ropes are dangling. Sh. Surāg. III, 6.

اَها دِهِئِي پُنُ جَدِهِي مَگَالِها اَنَ جُو بُندَهِيدي هِي تَدِهِي

پَنَهَن جِي سِرِ اُتِهِي تَڪَرُ مَانِي جُو ڪَهَنِي اَنِي ڏيندي هِيَسِ

That little daughter also, when she was hearing the talk of him, used to stand up herself, and having taken and brought a piece of bread, was giving it him. Abd-ul-Latīf's life, p. 46.

جِي هِيَوَ هَوَتَ پَنَهُو سِين مُون ڪَها مُلَاقَاتِ

If there had been to you, like as to me, a meeting with the sweetheart Punhū. Sh. Hus. XII, 6.

هِنَ اَسَان جِي حَالِ جِي خَبَرِ تَان نَ پِئِي¹

No intelligence of this our state has come to thee. Maj. 229.

تَنهِيَن جِي وَاٽِي هُونَدَ نَ وَيِيَوَ وَسِرِي

Their speech perhaps would not be forgotten by you. Sh. Hus. XII, 7.

1) پِئِي pi-e instead of پِئِي piya-e.

مُون ڪهي جهڙي هلياَ ڪا پيڻ مٽهي پتي

They went having given me up; some (word) has fallen upon their gall bag. Sh. Maṣḍ. III, Epil.

جڻين آڻيس مٽئون وَڃڻو تهِي واريِس

In that wise, as the advices came to her, she, having gone, answers him. Maṣ. 424.

سَري ڪي نه ڪڻون وين مڙهي جي مارِما

By the wine nothing was done to them; by the ill-language of the released one they were killed. Sh. Jam. Kal. IV, 18.

اوڻن رُسي سبھڪو ڪنين پرين رُتھام

At a vice every body takes offence; (my) friends have taken offence at (my) virtues. Sh. Āsa IV, 24.

ڪنھين ڪامن ڪياءَ ڪينئ بهنبھولئين ڪرھا

آھن مٽهي آھيا پڙ مين پير ڪتھاء

By whom were enchantments made to thee? how wast thou confused, o camel?

Upon (thy) eyes are hoods; in the plain (thy) feet were grated. Sh. Kambh. II, 39.

سنھي لڪ نڪ سنئين ڪجڌ بهرين نين

Of slender loin, of straight nose, their eyes filled with lamp-black. Sh. Sam. I, 35.

b) The past participle with two suffixes.

To the past participle passive two suffixes may be attached, the first denoting the agent and the latter the object (Dative-Accusative), as:

مُون تَو كهي چَهْدِئَو = čhađiō-mā-e = چَهْدِئَوْمَانِي

thou wast given up by me, literally: by me it was given up in reference to thee.

To suffixes of the II pers. Sing. and Plur. no further suffix is added, joint suffixes of this kind being mostly found in the III pers. Sing and Plur., very seldom in the I pers. Sing. and Plur.

The suffix used for the I person Singular is in this case not me, but mā (the Instrumental of اَنُّون ānūn), as 'me' would not be strong enough to support the following suffix. The Instrumental suffix of the III pers. Singular ī is either contracted with the preceding ā to ã, or is retained before a following suffix; the suffix of the III. person Plural keeps its place before another acceding suffix, but is frequently shortened to ū (u).

No change of gender and number can take place in the participle, when joined by the suffix of the III person Singular or Plural; but when the participle is provided with a suffix of the I person Singular or Plural, it must agree with its subject in gender and number.

SINGULAR.

*Masc.**Fem.*

چَهْدِئَو

چَهْدِي

Suffix I pers. Sing.	{	چَهْدِئَوْمَانِي čhađiō-mā-e.	چَهْدِيْمَانِي čhađī-mā-e.
		چَهْدِئَوْمَانِس čhađiō-mā-se.	چَهْدِيْمَانِس čhađī-mā-se.
		چَهْدِئَوْمَانَو čhađiō-mā-va.	چَهْدِيْمَانَو čhađī-mā-va.
		چَهْدِئَوْمَان čhađiō-mā-ne.	چَهْدِيْمَان čhađī-mā-ne.

Masc. and Fem. Sing. and Plur.

Suffix III pers. Sing.	چَهْدِ تَانِيْمِ čhaḍiā-ī-me or: چَهْدِ تَانِمِ čhaḍiā-me.
	چَهْدِ تَانِيْنِي čhaḍiā-ī-e or: چَهْدِ تَانِي čhaḍiā-e.
	چَهْدِ تَانِيْسِ čhaḍiā-ī-se or: چَهْدِ تَانِسِ čhaḍiā-se.
	چَهْدِ تَانِيْسُونِ čhaḍiā-ī-sū or: چَهْدِ تَانِسُونِ čhaḍiā-su.
	چَهْدِ تَانِيْنَوِ čhaḍiā-ī-va or: چَهْدِ تَانَوِ čhaḍiā-va.
	چَهْدِ تَانِيْنِ čhaḍiā-ī-ne or: چَهْدِ تَانِ čhaḍiā-ne.

Suffix I pers. Plur.	چَهْدِ تَوْسُونِي čhaḍiō-sū-e. چَهْدِ يَسُونِي čhaḍī-sū-e.
	چَهْدِ تَوْسُونِسِ čhaḍiō-sū-se. چَهْدِ يَسُونِسِ čhaḍī-sū-se.
	چَهْدِ تَوْسُونَوِ čhaḍiō-sū-va. چَهْدِ يَسُونَوِ čhaḍī-sū-va.
	چَهْدِ تَوْسُونِ čhaḍiō-sū-ne. چَهْدِ يَسُونِ čhaḍī-sū-ne.

Masc. and Fem. Sing. and Plur.

Suffix III pers. Plur.	چَهْدِ تَانُونِمِ čhaḍiā-ū-me. ¹⁾
	چَهْدِ تَانُونِي čhaḍiā-ū-e.
	چَهْدِ تَانُونِسِ čhaḍiā-ū-se.
	چَهْدِ تَانُونِسُونِ čhaḍiā-ū-sū.
	چَهْدِ تَانُونَوِ čhaḍiā-ū-va.
	چَهْدِ تَانُونِ čhaḍiā-ū-ne.

1) Or shortened: چَهْدِ تَانِنِمِ čhaḍiā-ū-me and with elision of the final nasal: چَهْدِ تَانِمِ čhaḍiā-u-me.

PLURAL.

*Masc.**Fem.*

چَهْدِيَا

چَهْدِيُون

Suffix I pers. Sing.

چَهْدِيَامَانِي

چَهْدِيُونْمَانِي

čhađiā-mā-e.

čhađiū-mā-e.

etc.

etc.

Suffix I pers. Plur.

چَهْدِيَا سُونِي

چَهْدِيُون سُونِي

čhađiā-sū-e.

čhađiū-sū-e.

etc.

etc.

تُنهن جي چيلن وٽ وڃي آندو مانس پر هو جهڻائي

نه سگهيس

I brought him to thy disciples, but they could not cure him. Matth. 17, 16.

سِيدها پاڏها ڏنائينس

He gave him provisions (and) victuals. Story of Rāe Diāču, p. 5.

ميان غلام شاهه ڪهت تان ٿريو ڏيئي اچي هته صاحبزادي

جو وڃي ڪهت تي سيراندهي ڪيون وهارنائينس

Miā Ghulām Shāh, having jumped from the couch, having come (and) seized the hand of the gentleman, seated him upon the couch at its upper part (literally: from its upper part). Abd-ul-Latīf's life, p. 7.

انهي آيو اُستاد ڏانهن ابھي عرض چيائين

Having risen he came to (his) master and addressed to him standing the petition. Maj. 6.

چيائين ابو تهان جو انهي پڇهن جو واسطو ڪهڙو

She said to them: fathers, what reason have you to ask after this? Amulu Mān. p. 140.

اَهُو سَبُهْ فَقِيرَ جَو نَذَرُ ثِيثِي هَلَايَانِ

Having given all this as a gift to the Faqīr he started them off. *Amulu Mān.* p. 140.

سِي پَنَهَن جَو نَانُو هِكِرِي بُدْهِي وَتِ دَهْرَاوَت رَكْهِي
چَانُونُسِ

They, having placed their money in deposit with an old woman said to her. *Stack's Gram.* p. 135.

مَانِي جَوڑِي آني اَكِيَان دَهْرَانُونُسِ

Having prepared bread and brought (it), they placed it before him. *Abd-ul-Latīf's life*, p. 48.

4) The past participle with the auxiliary

آهي āhē etc.

(The Perfect.)

The single suffixes, be they referring to the agent or the object, are joined to آهي āhē and آنِهِنِ, but chiefly to the form اَتْهَ atha (§. 55), and not to the participle itself.

But to the form اَتْهَ atha a double suffix may be joined, the first implying the agent and the latter the object, as: دِنُو اَتْهِيْمَانِي, I have given to thee, literally: it has been given by me in reference to thee. The suffix of the III. person Singular and of the II. person Plural does not admit of a second suffix.

The original i of अत्थि atthi reappears again and is lengthened at the same time, when followed by a double suffix in the II. and III. person Singular, to give a support to the heavy joint-suffix.

Singular and Plural.

Suffix I pers. Sing.	{	آتَهِيْمَانِي	چَهْدَتُو	čhaḍiō	athī-mā-e.
		آتَهِيْمَانِسِ	چَهْدَتَا	čhaḍiā	athī-mā-se.
		آتَهِيْمَانُو	چَهْدِي	čhaḍi	athī-mā-va.
		آتَهِيْمَانِ	چَهْدَتُون	čhaḍiū	athī-mā-ne.
Suffix II pers. Sing.	{	آتَهِيْمِيْمِ	”	”	athē-ī-me.
		آتَهِيْمِيْسِ	”	”	athē-ī-se.
		آتَهِيْمِيْسُون	”	”	athē-ī-sū.
		آتَهِيْمِيْنِ	”	”	athē-ī-ne.
Suffix I pers. Plur.	{	آتَهُونِي	”	”	ath-ū-e.
		آتَهُونِسِ	”	”	ath-ū-se.
		آتَهُونُو	”	”	ath-ū-va.
		آتَهُونِ	”	”	ath-ū-ne.
Suffix III pers. Plur.	{	آتَهْنِمِ	”	”	atha-ni-me.
		آتَهْنِيْ	”	”	atha-ne-ī.
		آتَهْنِسِ	”	”	atha-ni-se.
		آتَهْنِيْسُون	”	”	atha-ne-ū.
		آتَهْنُو	”	”	atha-ni-va.
		آتَهْنِ	”	”	atha-ni-ne.

سُنْهَنِي مِين هُنْ كَرِي كَهَنِيُون مَگَالِهَنُون سَتِهِيُون اَتَهَم

In a dream I have suffered many things for his sake. Matth. 27, 19.

حُسَيْنِ پَرِي رَانِي جِي كُوڌَ تِي كَنْدَه رَكِهَتُو آهيسِ

He has placed his neck upon the knee of Husine, the fairy queen. Amulu Mān. p. 152.

پوءِ وَارَ سَڪَائي ڪَپَڙا ڪُهَرايا اَتِهِيئي

Then having dried the hairs thou hast asked for clothes. Ibid. p. 146.

شِينَهَن جَاگَائيَسِ تَه پَرِيُون آيُون اَتِهِيئي

The lions awakened him (saying): the fairies have come to thee. Ibid. p. 150.

5) The past participle with the auxiliary ھو etc.

(The Pluperfect.)

The single suffixes are joined to ھو hō etc., which see. Thus in the III person Singular and Plural the instrumental suffix ī and ū is also attached to ھو etc., as: چَهڏِئُو ھُئَانِئِين čhaḍiō huā-ī¹), by him it had been given up, چَهڏِئُو ھُئَانُون čhaḍiō huā-ū, by them it had been given up.

But to ھو hō etc. a double suffix may also be attached, the first denoting the agent and the latter the object, as: چَهڏِئُو ھُوْمَانِي čhaḍiō hō-mā-e, thou hadst been given up by me, literally: it had been given up by me in reference to thee. These double suffixes however are of rare occurrence; in the II person Singular and Plural they are not in use.

1) Instead of ھُئَانِئِين huā-ī and ھُئَانُون huā-ū the contracted forms ھَانِئِين hā-ī and ھَانُون hā-ū (from ھو) are also in use.

SINGULAR

*Masc.**Fem.*Suffix
I pers. Sing.

چَهْدِئُو هَوْمَانِي	چَهْدِي هُئِيْمَانِي
čhađiō hō-mā-e.	čhađī huī-mā-e.
چَهْدِئُو هَوْمَانِسِ	چَهْدِي هُئِيْمَانِسِ
čhađiō hō-mā-se.	čhađī huī-mā-se.
چَهْدِئُو هَوْمَانَو	چَهْدِي هُئِيْمَانَو
čhađiō hō-mā-va.	čhađī huī-mā-va.
چَهْدِئُو هَوْمَانِ	چَهْدِي هُئِيْمَانِ
čhađiō hō-mā-ne.	čhađī huī-mā-ne.

Masc. and Fem. Sing. and Plur.

Suffix
III pers. Sing.

چَهْدِئُو هُنَانِئِيْمِ	čhađiō huā-ī-me.
چَهْدِئَا هُنَانِئِيْنِي	čhađiā huā-ī-e.
چَهْدِي هُنَانِئِيْنِسِ	čhađī huā-ī-se.
چَهْدِئُونِ هُنَانِئِيْنِسُونِ	čhađiū huā-ī-sū.
هُنَانِئِيْنَو	” huā-ī-va.
هُنَانِئِيْنِ	” huā-ī-ne.

Suffix
I pers. Plur.

چَهْدِئُو هَوْسُونِي	چَهْدِي هُئِيْسُونِي
čhađiō hō-sū-e.	čhađī huī-sū-e.
چَهْدِئُو هَوْسُونِسِ	چَهْدِي هُئِيْسُونِسِ
čhađiō hō-sū-se.	čhađī huī-sū-se.
چَهْدِئُو هَوْسُونَو	چَهْدِي هُئِيْسُونَو
čhađiō hō-sū-va.	čhađī huī-sū-va.
چَهْدِئُو هَوْسُونِ	چَهْدِي هُئِيْسُونِ
čhađiō hō-sū-ne.	čhađī huī-sū-ne.

1) Or shortened: هُنَانِئِيْمِ huā-ī-me, and with elision of the final nasal of the first suffix: هُنَانِئِيْمِ huā-i-me etc.

Masc. and Fem. Sing. and Plur.

Suffix III pers. Plur.	{	چَهْدِئُوْ (۱) هَانُونِ	čhađiō huā-ũ-me.
		چَهْدِئَا هَانُونِي	čhađiā huā-ũ-e.
		چَهْدِي هَانُونِس	čhađi huā-ũ-se.
		چَهْدِئُون هَانُونُسُون	čhađiũ huā-ũ-sũ.
		هَانُونُو	„ „ huā-ũ-va.
		هَانُونِ	„ „ huā-ũ-ne.

PLURAL.

		<i>Masc.</i>	<i>Fem.</i>
Suffix			
I pers. Sing.	چَهْدِئَا هَامَانِي	چَهْدِئُون هِيُونَمَانِي	
	čhađiā huā-mā-e.	čhađiũ huyũ-mā-e.	
	etc. etc.	etc. etc.	
Suffix			
I pers. Plur.	چَهْدِئَا هَانُونِي	چَهْدِئُون هِيُونُسُونِي	
	čhađiā huā-sũ-e.	čhađiũ huyũ-ũs-e.	
	etc. etc.	etc. etc.	

زِي كُنْبَهَرَ جَا پُتَر مُون سَان پِين مَهِينِين جُو كَهْنُ كِتُو هُوْء

O son of the potter! with me thou hadst made a term of two months. Story of Rāe Diāču, p. 5.

اَسَان كَهِي جَا چَتِهِي بَاسِي هِيِي سَا ثِي

Give us that letter, which thou hadst promised. Abd-ul-Latīf's life, p. 49.

جَنِهِن خِدْمَتَكَار كَهِي اَكِي سِيكَهَارِئُو هَانِين تَنِهِن ثِي

نِهَارِئَانِين

He looked towards that servant, whom he had instructed beforehand. Ibid. p. 9.

1) Or shortened هَانِنِ huā-ũ-me, and with elision of the final nasal of the first suffix: هَانِمْ huā-u-me, etc.

جَا فَقِيرَ اَوَهَانِ سَانِ مَکَالِهَ کِي هُئَانِئِينِ تَنُهِنِ سَبَبَانِ پَانِ نَ اِيُو

By reason of that word, which the Faqīr had spoken to you, he has not come himself. Abd-ul-Latif's life, p. 49.

اُهو ويندھو جنئي پري چئو هوسِ تنئي ٻانهي جي ڪهڙ مين
ودھانئين

That nose ring, as it had been said to him by the fairy, he threw into the jar of the slave-girl. Amulu Mān., p. 150.

جو پاڻشاهي قول چئو هانئون

What royal word had been spoken by them. Ibid. p. 143.

6) The Future.

(Active and passive voice.)

See the paradigm of هُونْدُسِ hūnduse.

SECTION IV.

ADVERBS, POSTPOSITIONS, CONJUNCTIONS
AND INTERJECTIONS.

Chapter XVIII.

Adverbs.

§. 57.

The Sindhī has only a limited number of original adverbs.¹⁾ Adverbs are not derived from adjectives by any change of the adjectival termination, but the adjective as such (in the masc. Sing.) is either used in an adverbial sense, or the adjective, agreeing in gender and number with the subject referred to, is employed, where we would use an adverb as a complement to the verb, as:

هُوَ رَکِي مَانِي کِهَآئِي تَهو he weeps much: کِهَنو رَکِي تَهو he eats only bread.

A number of substantives are at the same time also used adverbially, either in the Nominative, the Instrumental, the Locative or the Ablative case, similarly some adjectives in the Locative and Ablative have received an adverbial signification.

1) Adverbs borrowed from the Arabic or Persian are here only so far taken into consideration, as they are commonly used in Sindhi.

I. Original adverbs. ¹⁾

The most common of them are:

اَپَاکَ apāka, accidentally.	پَرَهَنَ parehā, after to-
اَپَرِ apare, excessively.	morrow.
اَتِ ate, very.	تُرْتُ turtu, quickly.
اَجُ aju, to-day.	تَوِ tōe, then.
اَچَانکَ ačanaka, { suddenly;	تَهَهپَه thahapaha, quickly.
اَچَاچِتِ ačāčēte, { unawares.	جَايِ jāi, positively; ne-
	nessarily.
اَرَهَنَ arehā, { on the	جَنُ janu, to say so; as if.
تَرَهَنَ tarehā, { fourth day	جَهَتِپَتِ jhatepate, { instantly.
	چَتِپَتِ čatepate, {
اَسَه asahu, wholly; com-	جِکُسِ jēkuse, perhaps.
pletely.	چِهَوِ čhō, why?
اَلْبَتَّه albattah, certainly	سَدَا sadā, always.
(arab.).	شَايَد šāyad, {
اُمَالکَ umālaka, in a moment.	شَايَت šāita, { perhaps.
اَنجَا añā, till now.	(pers.)
بَسِ base, enough.	شَات šāta, {
بِلکُلِ bilkule, wholly; ab-	کَالِه kālha, { yesterday.
solutely (arab.).	کَلِه kalha, {
بِنِه bineha, completely.	کَدَاچِتِ kadāčite, perhaps.
پَتِي patia, { completely;	کَرِ kara ²⁾ , as if; to say
پَهَتِ phate, { at all.	so; like.

1) The numeral adverbs see §. 29.

2) Or کَرِ karu.

گڏُ gaḍu, together.	نڪڻين nikanī, thoroughly;
لُرُ lura, straight-	wholly.
forward; instantly.	نيتِه neṭhe, finally; at last.
ماسَ masa,	ويتَرِ vētare, very greatly.
ماساَ masā,	هائي hānē, } now; im-
مسينَ masē,	
with difficulty.	هائيَ hānē-ī, } mediate.
مفتُ muftu, gratuitously.	هرو بهرو harūbharū, certainly.
(pers.)	هنرَ hīara, now.
نه na, not.	هوندَ hūnda, possibly;
نپتُ nipatu, very; ex-	perhaps.
ceedingly.	هيرَ hēra, now.
نيتُ nitu,	هيكاري hēkārī, still more;
نيتُ پرتُ nitu pratu,	
always.	نيچُ niču, with a wellcome.
	still further.

اَتِ اُڪڻڌي آنهِيان تِنِي آتنَ تِنِي ڏيَهَ

I am very longing as well after the spinning place as after the country. Sh. Um. Mār. II, 1.

اَنڇا تون اَنوٽُ ڪهوري خبرَ نه لَهين

As yet thou art ignorant, thou takest no notice of the furnace. Sh. Jam. Kal. III, 11.

تَههڻَه جِهِي اُتِهِي اُڏائي

Having snatched (it) quickly she rose and flew away. Amula Man. p. 147.

جو مُنِه مومَل جي پوءِ موٽڻُ تنهين مَس تِهِي

The returning of him, who falls into the face of Mūmala, is effected with difficulty. Sh. Mūm. Rānō III, 5.

نَيْتِه پَاتِشَاهُ وَيِهِي وَيِهِي كَهْتُو تَهِي

At length the king, sitting (and) sitting, becomes dissatisfied. Amulu Mān. p. 143.

کَنْزُ قُدُورِي کَافِيَا جِي پَرَهِي پَرُوڙِين سَبِه
جَنُ مَنڊِي مَکُوڙِي کَهُوَه مِين پِيئي کَتِهِي اُبُه

If thou having read the Kanz, the Qudūrī, the Kāfiā¹), understandest them all,
It is as if a lame ant, which has fallen into a well,
contemplates the sky. Sh. Jam. Kal. V, 4.

جِيڪَسِ وُسِ وَسِرِي اَنُون مَنان مَعُشُوَقِن

Perhaps I have been forgotten from the mind of the beloved. Maj. 507.

پَاڻُوَهَنڊِيئي پَدِهَرَا ڪَر ڪِهَلِن ڪَهْتَنَهَار

In smiling they (i. e. the teeth) are apparent, as if the sunflowers would laugh. Maj. 55.

بَهَلِي (۲) آئِين نِيچُ آئِين

Thou art welcome, thou art welcome! Amulu Mān. p. 141.

II. Peculiar use of Adjectives.

The following adjectives may be either used as (indecl.) adverbs or they may agree with their subject in gender and number even in such constructions, where in English an adverb would be used.

1) Grammatical treatises in Arabic.

2) بَهَلِي is substantive, after which ڪَرِي karē is to be supplied;
i. e. having made a favour thou art come = thou art welcome!

آڻو $\bar{a}d\bar{o}^1$), opposite; in front.

اوچتو $\bar{o}c\bar{i}t\bar{o}ly$, unexpected; unexpected; suddenly; by chance.

اوڻو $\bar{o}d\bar{o}$,
 اوڻڙو $\bar{o}d\bar{i}r\bar{o}$, dim, } near.

اويلو $\bar{a}v\bar{e}l\bar{o}$, out of time; late.

چوڊهاري $\check{c}audh\bar{a}r\bar{i}$, round about.

ڏاڏهو $\bar{d}adh\bar{o}$, hard, intense; very much.

ساجھو $s\bar{a}j\bar{h}uru$, early.

سامھون $s\bar{a}muh\bar{o}$, in front.

سوارو $sav\bar{a}r\bar{o}$,
 سويرو $sav\bar{e}r\bar{o}$, } early; at an early hour.

سودھو $s\bar{u}dh\bar{o}^2$), } accompanied by; along with (with
 سئون $sa\bar{o}$, } the Instrumental).

مھنديون $mahandiy\bar{o}$, in front; before.

ويجهو $v\bar{e}j\bar{h}\bar{o}$,
 ويجهڙو $v\bar{e}j\bar{h}ir\bar{o}$, dim, } near; close to.

In the same way the Adjectives, implying time or place, derived from adverbs by the affixes $\bar{a}h\bar{o}$ or $\bar{a}r\bar{o}$ are either used adverbially or they may agree with their subject in gender and number, as:

1) آڻو، اوڻو، سامھون، ويجهو، may be constructed with جي
 or ڪهي.

2) سودھو is probably derived from the Sansk. सार्द्धम्, with;
 سنئون from मंहित, joined by.

اوراھون ōrāhō, somewhat on this side; from اوري ore, on this side.

اگاھون agāhō, somewhat in front; from اگي agē, before, in front.

پوٽاھون poētāhō, a little behind; from پوٽي poētē, in the rear.

متھاھون mathāhō, somewhat higher up; from متھي mathē, on; upon.

منجھاړو manjḥārō, } somewhat inside; from منجھ man-
منجھاھون manjḥāhō, } jhe, in.

When used adverbially (which is commonly the case), they take also the fem. termination, as:

اگاھين agāhī, in front; in advance.

متھاھين mathāhī, on the top; above.

The Adjectives, ending in āitō (§. 10, 20) may at the same time be used adverbially, as:

سُنھايتو sūhāitō, suitable and suitably.

وَسايتو vasāitō, optional and optionally.

etc. etc. etc.

The Adjectives of one ending, which are not inflected, may all be used as adverbs; as:

برابر barābare, right and rightly.

جار jara, }
جال jala, } much; very.

جلد jaldū, quick and quickly.

سوڌيت sōḍitu, true and truly.

عَبَثُ abaṣu, vain and vainly.

etc. etc. etc.

اُچتوئي کٽي هڪڙي اُن بهانڌي جي بهر مين پر کٽو

By chance one mouse made a hole in the vicinity of that garner. *Sindhī Read. Book*, p. 54.

سينن ساجهر لڏڻو تون هاري نهارين اڃ

(Thy) friends have departed early, look thou, o lost one! to-day. *Sh. Sam. II, Epil. 2.*

تڏهين جر هاري جال ڪهنو روئي ماء ورئاس

Then his mother, having shed tears (and) having wept very much, returned. *Maj. 99.*

تڏهين آهي آڪانجهي ڪهنو ڪا مصرين مروت

Then there is some very ancient generosity of the Egyptians. *Maj. 135.*

لايو لام آلف سين خوب لڪهن خط

Joining the Lām with the Alif they write nicely letters. *Maj. 144.*

جي پند پارٽائون ته سڪهائي سڪها تهئا

If they had performed the advice, they would have quickly become whole. *Sh. Jam. Kal. II, 2.*

لڪهن لکن ڪوسيون ڏاڏها ٿين ڏينھ

Hot winds blow, the days are excessively hot. *Sh. Dēsi III, Epil.*

هن سان رڳيون ڪالهون آهن

With him there are only words. *Amulu Mān.* p. 150.

چوڏهاري چڙا ته پرن پيلائن جا

Round about sound the bells of the woodmen. *Sh. Suh. IV, 2.*

اَكِهْثُونِ اَكِهِنِ سَامُهِيُونِ ذِيْنَهْ سَجُوْثِي رَاتِ

The eyes are opposite to the eyes the whole day (and) night. Maj. 219.

سُتْنَنِ سَوَارِي وَيَزْهِي مُنْهُ مُنْ جَانِ

Thou hadst fallen asleep early, having wrapt up (thy) face like the dead ones. Sh. Kāh. I, 11.

مُونِ كَهِي ذَ مَوْتَاءَ اَنْتُونِ اَكَاهِيْنِ اَنْهِيَانِ

Do not turn me back; I am ahead. Sh. Sōr IV, 12.

III. Substantives used adverbially in the uninflected state.

A number of substantives are at the same time also used as adverbs, as:

اَوِيْرَ avēra, } out of time, late; subst. f. اَوِيْرَ avēra,
اَوِيْلَ avēla, } delay.

بُحْهَانِ bučhā, unpleasingly; subst. f. بُحْهَانِ bučhā, disgust.

تَارِيْخَ tāriḫa, daily; subst. f. تَارِيْخَ tāriḫa, a date.

جُوْرُ jōru, } forcibly; very; subst. m. جُوْرُ jōru, force.
زُوْرُ zōru, }

دِيْنَهَاْرِي dīhārī, daily; subst. f. دِيْنَهَاْرِي dīhārī, day.

سُبَهَانِ subahā, to-morrow; subst. f. سُبَهَانِ subahā, the morrow.

سَوِيْرَ savēra, early; subst. f. سَوِيْرَ savēra, the early hour of day.

تَدِيْهِيْنِ سُنْهَنْدِيُونِ جُوْ اَوِيْلَ سُوْ اُتِيْثِي سِيْجُ اُبْهَرِي وَيَنْدَنْ

Then, because they will sleep out of time, therefore the sun will even there rise to them. Amulu Mān., p. 145.

مُحِبُّ مَنْهَن حَوْ مَجْنُو نُجْهَان سَو پِيزَارُ

My lover Maḡnō is sorely displeased. Maḡ. 294.

ڏينھاني جھجھو بهانگو اُن مان سنگتِ کان خرچيائين

تھي

Daily it (the mouse) used to spend a great portion from it for the sake of the companions. Sindhī Read. Book, p. 55.

IV. Substantives and Adjectives used adverbially in the inflected state.

1) Substantives.

اڱھين aḡahī (instead of aḡehī), before, Locat. with emphatic hī, from اڱي aḡu, the front.

اڱي aḡē, before; Loc. from. اڱو aḡō, the forepart.

اندرِ andare, inside; within; Loc. from اندرُ andar, the inside.

اندران andarā, } from within; Abl. from اندرُ andar.
اندرُون andarō, }

انند ananda, well; in good health; Instrum. from

انندُ anandu, happiness.

اوڙڪي ōṛake, at last; Loc. from اوڙڪُ ōṛaku, the end.

ٻاهرِ bāhare, outside, Loc. } from ٻاهرُ bā-
ٻاهران bāharā, from the outside, Abl. } haru, the
outside.

پارِ pāre, on the opposite side, Loc. } from پارُ pāru, the
پاران pārā, from the opposite side, Abl. } opposite side.

پاسی pāsē, on the side; near; Loc. from پاسو pāsō, the side.

پٽهڻان puṭheā, behind; from the back; Abl. from پٽه puṭhe, the back.

پوءِ pōe, after; Loc.

پٺان puā¹), } from behind; } from پوءِ pou, the
پٺون puō, } after; Abl. } latter part.

حقون ḥaqqō, justly; Abl. from حق ḥaqqu, justice.

حڪمان ḥukumā, } violently; Abl. } from حڪم ḥuku-
حڪمن ḥukumane, } by force; Instr. } mu, command.

خوشتون xušeō, willingly, Abl. from خوش xuše, pleasure.

دلئون dileō, willingly; Loc. from دل dile, heart.

زور zōre, forcibly; Loc. from زور zōru, force.

ماي māge, } at all; completely; Loc. from
ماگهين māgahī, emph. } مائي māgu, place.

مٿي mathē, on the top; Loc. } from مٿو mathō,
مٿان mathā, from upon; Abl. } the head.

مور mūre, } at all; Loc. } from مور mūru,
مورهين mūrahī, emph. } com- } capital.
مورانئي mūrā-ī, emph. } pletely; Abl. }

مهڻدي mahande, in the beginning; } from مهڻد mahandu, be-
before; Loc. } ginning.
مهڻدان mahandā; from the beginning; }
before; Abl. }

1) پٺان puā etc. instead of پٺون pōā.

نِهچِي nihicē, certainly; Instrum. from نِهچُو nihicō, certainty.

وِچ viče, in the midst; Loc. from وِچُ viču, the midst.

هَدِهِي haḍehī, emph. } at all; Loc. from هَدُ haḍu,
هَدِ haḍe¹), } the core.

هِيْتِه hēṭhe, below; Loc. } from هِيْتِه hēṭhu,
هِيْتِهَان hēṭhā, from below; Abl. } the bottom.

اَنْدَرِ آدِيسِي كِهِي دِهْرَانِي دِهْنِي

Inside is to the Ādēsīs (Jōgīs) the Lord personally. Sh. Rāmāk. II, 6.

بَاهَرِ بُولِي بِي پِهَرِي كِهَتَ مِينِ كِهَائِدَ كِهَوَرِ

Outside another speech is used; in the heart there is a wounded fierce look. Sh. Rāmāk. III, 2.

بِثَوَ نَهْ مَنَكِي مُورِ اَمَلِ دِثَوِ اِنِ كِهِي

Nothing else at all he asks; give the invaluable (thing) to this one. Sh. Sōr. I, 8.

مَهَنْدِ تِهِيَنْدَوِ مُصْطَفَى پُتِهِي لَوُكُ لَدِیَنْدَوِ

In front will be Mustafa; in the rear the world will march. Sh. Barvō Sindhī II, Epil. 2.

2) Adjectives.

اَكِيَان agiyā, before; Abl. from اَكِيُون agiyō, first; prior.

اَنْتِ anante, exceedingly; Loc. from اَنْتُ anantu, endless.

¹) هَدِ and هَدِ مَنَكِي signify in a negative sentence, 'by no means'.

اوري ore, on this side; near; Loc. } from اوريو oriyō, of
 اوريان oriyā, from this side; } this side; near.
 near; Abl.

اوس avase, helplessly; Loc. from اوس avasu, helpless.

بھلي bhalē, well; Loc. from بھلو bhalō, good.

بيدوھ beḍōhe, faultlessly; Loc. from بيدوھ beḍōhu, faultless.

پري parē, far off; Loc. } from پر paru, re-
 پران pareā, from a distance; } mote, distant.
 beyond; Abl. fem.

پھرين peherē, at first; Loc. } from پھرون pe-
 پھرانپي peherā-ī, from the first; Abl. } herō, the first.

چنڪيان čaniā, well; in a good manner; Abl. fem. from
 چنکو čanō, good.

دھيري dhīrē, gently; Loc. from دھيرو dhīrō, gentle.
 ڈاڊھيان dādhiā, violently; Abl. fem. from ڈاڊھو dā-
 dhō, violent.

سابھيان sabheā, effectually; Ablat. from سابھ sābhe, effectual.

سامھني sāmhunē, in front; Loc. from سامھنو sāmhunō, of the front.

سوڀري savērē, early; Loc. from سوڀرو savērō, early.

مٽھيان maṭhiā, disgustingly; Abl. fem. from مٽھو ma-
 thō, bad.

ھوري haure or ھوري hōre, gently; Loc. } from ھورو
 ھوريان hauriā; Abl. fem. } haurō, gentle.

پيڙ پري ويئي اچن سان عجيب جي

The pain went far off with the coming of (my) friend. Sh. Jan. Kal. II, 10.

اوهين كهڻو متهيان بهائيندو

You will feel very disgusted. Sindhī Read. Book, p. 51.

وات تي بيهي ڏاڏهيان تري هوکا گري چو

Standing on the road give forcibly three cries and say. Ibid. p. 66.

V. Adverbs derived from the Pronominal bases.

From the pronominal bases a number of adverbs is derived by means of certain affixes, which coalesce with the pronominal base. We exhibit them in the following survey.

Pron. base.	Manner.	Place.	Direction.	Time.
i, ī, ē hē.	اينئي īa ¹⁾	ات ite ²⁾	ايڏي ēḍē ³⁾	ايسين ē-sī ⁴⁾
	هينئي hīa	هت hete	هيڏي hēḍē	هيسين hē-sī
	اين iē	here.	in this direction.	up to this time (or place).
	in this wise.			

1) Or short: انئي īa, هنئي hīa; انئي ūa, جنئي jīa etc.

2) Or اتي itē, هتي hetē; also اتي the; اتي utē etc.

3) There are many other forms of this adverb, as: ايڏهن ēḍahā, ايڏهن ēḍahū, هيڏهن hēḍahā etc.; see Stack's Sindhī Dictionary under the different forms.

4) Or ايسيني esīa, ايسيني ē-sīa etc. This set of adverbs is generally compounded with the postpositions تائين tā-ī, توڙين tō-ī or توڙي tōnī, as: ايسين تائين esītāī etc., or shortened: ايس تائين es-tāī etc.

Pron. base.	Manner.	Place.	Direction.	Time.
u, ū, ō, hō.	اُونِي ūa	اُتِ u-te	اَوْدِي ō-dē	اَوَسِين ō-sī
	هُونِي hūa	هُتِ hu-te	هُودِي hō-dē	هُوسِين hō-sī
	اُئِين uē	there.	in that direction.	up to that time.
	هُئِين huē			
	in that wise.			

jō	جِينِي jīa	جِتِ ¹ ji-te	جِيْدِي jē-dē	جِيَسِين ² je-sī	جَدِهِين jadē-hī
	جِيِين ji-ē.	جَتِ ja-te		جَاسِين ja-sī	جَان ja
	in which wise.	where.	in which direction.	as long as.	when.

sō	تِينِي tī-a	تِتِ ti-te	تِيْدِي tē-dē	تِيَسِين tē-sī	تَدِهِين tadē-hī
	تِيِين ti-ē	تَتِ ta-te		تَاسِين tā-sī	تَان tā
	in that wise.	there.	in that direction.	so long.	then.

1) Or جِيِي جِيِي jī-te; جَتِي ja-te, جِيِي جِيِي jī-the, جِيِي جِيِي jī-the. There is also a lengthened form جَاتِي jā-te, جَاتِي جَاتِي jā-the. All these forms may equally be used with the Correlative ti (as ti-te etc.) and ki.

2) Instead of the postfix سِين sī, the postfixes تَائِين tāī, تَوَّيْن tōī, تَوَّيْن tōī, may also be joined to جِي jē and تِي tē, as: جِيَتَائِين je-tāī, تِيَتَائِين tē-tāī etc.

kō	كَيْنِي kī-a	كِت ki-te	كِثِي kēdē	كَيْسِين kē-sī	كَثْهِين kaḏe-hī
	كَيْنِي kī-ē	كِت ka-te		كَسِين kā-sī	
	in what wise?	where?	in what direction?	how long.	when?

Some of these adverbs are again compounded with adverbial postfixes (and partly prefixes): as: جَانِكِي jā-kī or جَانِكِيَتَان jā-kī-tā, so long as; جَدِّهَاكُو jaḏeh-ā-kō, جَدِّهَاكُو جَدِّهَاكُو jaḏeh-ō-kō, جَدِّهَاكُر jaḏeh-ā-kura (ā-kara), from such a time as, since. تَانِكِي tā-kī or تَانِكِيَتَان tā-kī-tā, as long as; تَدِّهَاكُو taḏeh-ākō, تَدِّهَاكُو تَدِّهَاكُو taḏeh-ō-kō, تَدِّهَاكُر taḏeh-ā-kura, from that time; كَدِّهَاكُو kaḏeh-ā-kō¹) etc., from what time? اَيْدْتِي ēd-tē, اَيْدْتَايِي ēd-tāi or اَيْدْتَاهِين ēd-tāhī, a little in this direction; جِيكَدْهِن jē-kaḏehē if (at any time).

The adverbs implying 'place' and 'direction' may also be put in the Ablative, as: اِتَان it-ā, اِتَانُون it-āū, اِتَاهُون it-ahū, اِتَاهُون it-ahū, from this place, hence; اُتَان ut-ā, اُتَانُون ut-ū, اُتَاهُون ut-ahū, from that place,

1) The forms: جَدِّهَاكُو jaḏeh-ā-kō etc. are properly double compounds viz.: جَدِّهَان jaḏeh-ā, the Ablative and كُو kō or كُون kū, a postposition (identical with كُهُون khū) 'from'. In the same way جَدِّهَاكُر jaḏeh-ā-kara is compounded from جَدِّهَان jaḏeh-ā (Abl) and كُر kara (or kura) postposition, up to, literally: from which time up.

thence; تَتَان tit-ā, تَتُون tit-ū, تَتَاوُن tit-āū, from that place; كِتَهَان kith-ā, كِتَهُون kith-ū, كِتَهَاوُن kith-āhū etc. from what place, whence? اِيْدَان ēd-ā, اِيْدَاوُن ēd-āū, اِيْدَاهُون ēd-ahū, اِيْدَاهَاوُن ēd-āhū etc. from this direction.

The emphatic ī (ī̄) or hī (hē) very frequently accedes to these adverbs, as: اِيْنِي iē-ī, in this very wise; اِتِي ita-ī or اِتِي hī¹), even here; اِتَانِي itā-ī, اِتَاهِي it-ā-hī, even hence; اِيْدَانِي ēda-ī, اِيْدَاهِي ēda-hī, in this very direction; اِيْدَانِي ēd-ā-ī, from this very direction etc.

مُون اَكِهُون تَن تَت جِتِي جَنَبُ جِيْدَانِي

The eyes of my body are there, where the side (country) of my companions is. Sh. Um. Mār. I, 12.

كَالِهَوَكُو كَاڏِي وَتُو سَنْدُو جَوَكِي جَوَشُ

Where is gone to the Jōgīs' emotion of yesterday? Sh. Ramak. I, 30.

اَتَان اَوْتِهِي آئِيُو خَبَرِ اِيِي كَهَرِي

Thence a camelman has come; this information is correct. Sh. Um. Mār. II, 6.

جِنِي تُون كَهَرِي تَتِي تِهِي تِهِي

As thou wilt, even so it shall be unto thee. Matth. 15, 28.

1) The final ẽ o these adverbs is changed to 'a' before the emphatic ī, for the sake of euphony; but ē keeps its place also, as: اَتِي īte-ī, in that very place.

آنئون تھو ڀڄھان گھوڙھيا کيسئن قصد کٽوء

تان چي گھارٿان مڱي شهر مين هيسئن قصد هوم

I ask, o gallant young man! how far did your purpose go?

Then he says: I dwell in the city of Mekka, my purpose went up to this place. Maj. 168, 169.

جيسٿائين هو سنبهرن تيسٿائين چڙهي ويهڻ

As long as they get ready, ascend thou and sit down. Amulu Mān. p. 144.

جتن سان جانگون سرتيون مون سنڪ تهڻو

گري ڪوهيارو وٽو تن چهني تانگون

آنئون پڻ تڏانگون اده ڏکھڙي انهيان

Since I entered into connexion with the Jats, o companions!

The mountaineer is gone off, having torn (my) body;

I am also from that time (only) half (and) afflicted. Sh. Dēsī, Čhāt. 6.

VI. Compound adverbs.

The Sindhī uses a considerable number of compound adverbs¹⁾, which are formed either by reduplicating the adverb (or noun), or adding a similar adverb (or noun), or by adding an adverbial affix or postposition.

1) Such compound adverbs may be written in one word or separately. When joined by a conjunctive vowel it is usual to join them also in writing.

1) Reduplicated adverbs,

(with or without a conjunctive vowel; cf. §. 12, II, 2).

بھیري بھیري bhērē bhērē, constantly.

پل پل pale pale, every moment.

ڏينھ ڏينھ dēhu dēhu, day by day.

راتڻو راتڻو rateōrāte, night by night.

سراسر sarāsare, entirely.

گھڙي گھڙي gharī gharī, constantly (hour by hour).

نيٺهانيٺه nēṭhānēṭhe, at last.

ورهو ووره varehōvarihe, year by year.

هر هر hara hara, constantly.

هندھو هندھ handhōhandhe, place upon place.

etc.

etc.

etc.

2) Adverbs compounded with a similar adverb
or noun.

اڄ سُبَهَن aju subahā, in a day or two.

جڏھين تڏھين jaḍehī taḍehī, constantly.

جيئن تيئن jiē tiē, in any way.

راتوڏينھ ratōḍiḥa, night and day.

ڪڏھين ڪڏھين kaḍehē kadānē, now and then.

هٿه مٿه hēṭhe mathē, down and up (up and
down).

etc.

etc.

etc.

3) Adverbs compounded with an adverbial postfix or postposition.

اَگَبَهَرُو āga-bharō, a little in front; a little ago.

اَگَتِي āge-tē, in front; in future.

پوٽتاهون poë-tahō, a little in the rear.

پوٽِي poë-tē, behind.

رَاتَاكَرَ rāt-ā-kara, since night (lit. from night up).

کَالْهَاکُون kāl-hā-kū, since yesterday.

Compare also the compound adverbs of §. 58.

ذَکْهَ نَ سَارِيں ذِیدِ مینِ وِیراویَرِ وَهَسَنِ

They remember no pains in the body, constantly they are happy. Maj. 801.

هیکڙي سبھيئي هڏَ هَندھو هَندھِ گنڏھي مَنڏَرُ پڙھي

چھتو هَئِئو

One, having joined all bones, place upon place, having read an incantation, besprinkled them. Sindhī Read. Book, p. 53.

Chapter XIX.

POSTPOSITIONS.

§. 58.

The Sindhī has no prepositions, but only postpositions, as all adverbs or particles, which influence in any way the noun, are placed after the noun and not before it. Only ري rē, رِي ria may be optionally used as preposition or postposition.¹⁾

1) In poetry the postpositions are frequently turned into prepositions, if required by the metre.



There is only a small number of original postpositions in Sindhī, which require the noun in the Formative; far the greatest part of the postpositions now in use are originally adverbs (i. e. substantives and adjectives used adverbially; cf. §. 57, II. III. IV.), which either retain their original adverbial signification and are consequently constructed with جي jē, or which are already treated as postpositions and require the Formative of the noun governed by them; the greater part of them may therefore be constructed with or without جي jē, and be put before or after the noun, they govern.

I. Postpositions proper, requiring the Formative of the noun governed by them.

بھَر bhara, } on, with such a part downward; against;
 بھَر bhare, } supported from. Sansk. भर, adj.¹⁾

پَر pare, on, upon; Sansk. उपरि.

تائين tāi, } up to, till; Sansk. स्थाने; Hindūst. تائين tai.
 تويين tōi, }

توڙي tōri²⁾, } up to; till.
 توڙي tōnī, }

1) بھَر bhar has already in Hindūstānī a signification bordering on that of a postposition. In Sindhī the substantive بھَر bharu, prop, support, is also in use, of which بھَر bhare is the Locative.

2) Apparently derived from توڙ توڙ, the end; توڙي tōri, = توڙي tōre-i, emphatic Locative.

تي tē¹⁾, on, upon; Sansk. **उत्**.

تَان tã, }
تُون tō, } from-upon; from; upon (for the sake of).

جَان jā, }
جِنِّي jā, } like, as; Sansk. **यथा**.
جِنِّي jā, }
جِئِن jiē, }

دَان dā²⁾, }
دَانْهُ dāha, } towards; in the direction of.
دِي dē, }

دَاهَان dahā, }
دَاهُون dahū, } from the direction of; towards³⁾;
دَاهُون dahū, } Abl. form.

رِي rē, }
رِي ria, } without; Sansk. **चूते**.

سَارُو sārū, according to; conformable to; Sanskrit
सारतस्, Prāk. **सारदो** or **सारओ**.

1) Instead of tē, tã etc. the Panjābi forms utē and utã are also occasionally used in Sindhi.

2) The forms دَاهَان dahā, دَاهُون dahū are also in use; emphatic: دَاهِي dāhī.

3) The Ablative forms dahā etc. are generally used in the sense of the Locative.

سَان sã,	} with; Sansk. सम्.
سَان sãnu,	
سِين sē,	
سِين sēnu,	

سُودھَان sūdhā, along with; Sansk. सार्धम्.

سِينِي sīa, up to; till; Sansk. सीमा; Panjābī: sī.

کَر kara, up to.

کَن kane ¹),	} to; near to; Sansk. कर्ण, edge (of a vessel); Sindhī کَنو, rim, border; Panjābī: kannī.
کَنِي kanē,	

کَنَان kanā ²),	} from; Abl. form.
کَنُون kanō,	

کَهِ khē, to; as regards; in reference to; Sansk. कृते.

کَهَان khā,	} from; Abl. form.
کَهُون khō,	
کَهُون khaū,	

گَر gare, to; with (Lār).

کَهَا ghā,	} like, as.
کَهَاء ghāe,	

لَاکُون lākū, from-up; Panjābī: lāgō (Sansk. लग).

مَنْجِه manjhe, in; to. (with verbs implying motion);
Sansk. मध्ये.

1) Instead of کَنِي kanē, گَنِي gane is used in Lār; similarly گَنَان gānā, گَنُون gānō, instead of کَنَان kanā and کَنُون kanō.

2) Frequently written without the final nasal, i. e. کَنā kanā.

مَنْجَهَان manjhā, from—in; out of; Abl. form.

مِين mē, in; to (with verbs implying motion); Sansk.

मध्ये; Hindūst. مِين.

مَان mā, } from—in; out of; Abl. form.
مُون mō, }

وَت vate, near to; with; in exchange of; Sansk.

root वट्; Sindhī subst. وَت.

وَتَان vatā, from—near; from; away from; Abl. form.

شاه صاحب هڪڙي ڏونگر مين ونجي چه مهينا هڪڙي

پاسي بهر سهڻو پڻو هو

Shah Sāhib, having gone to one mountain, was fallen asleep on one side (lying on one side) for six months. Life of Abd-ul-Latīf, p. 39.

خدا جا ڪهنا شڪرانا ڪري ڪهت تان هيته لهي پنهن

جي ڪچهري مين ونجي ويتهو

Having offered many thanks to God (and) having descended from his couch he went to his court and sat down. Abd-ul-Latīf's life, p. 30.

ابا ڪهڙي ونجان خدا جي نانوَ تون

O father, I sacrifice (myself) upon the name of God, i. e. for God's sake. Amulu Mān., p. 41.

ڪهڙيون ڪهڻهار جينئ وڃون اتر واء

The lightnings glittered in the north like a sunflower. Sh. Sār. II, 1.

ڪريو منهنڙ ملير ڏي رڻي ابهي چوء

Having directed her face towards the Malīr she weeps; having stood up she says. Sh. Um. Mār. III, 8.

پَانِ پِچِنِ مِيوَا رِي وَاهِپَ رِي وَآڙِ

By themselves the fruits ripen without guarding, without a fence. Sh. Um. Mār. III, 14.

وَرُ پُنْهُو سِينِ پَلُڪُ ڪُهه ٻَارَهَنُ مَاهَ ٻِنِ سِينِ

Return with Punhū a moment! away with twelve months with others! Sh. Maṣḍ. VI, 6.

مَاڙِي لَڪُمِ مِينْهُنُو سَبَهَ جَمَانْدَرِ سِينِي

In the upper rooms reproach has been my lot all (my) life long. Sh. Um. Mār. V, 1.

تڏِهِن چها ڏِسَن تَه ڏَنُڪُ ڌارُو جو بهرِيڏُ ڪَننِ ڪَرِ

دهريو آهي

Then what do they see? that a vessel of wine, filled up to the rims is placed there. Sindhī Read. Book, p. 68.

ميڙِٿان سافڏِهِيان مالَ ڪهي ڪَنهن ڪنِ ڪي نه ڏِٿان

I will collect and guard property and not give any thing to any one. Golden Alphab. X, 7.

ڪِنهي آيسِ ڪالِهَڙِي مَڪجِي تُو مَڪري

I am come having taken a matter hidden to thee. Sh. Sōr. II, 18.

ڪَنهن جي ڪهرَ مَنجِه وَڃِي اُنَ جي ڪِهَننَ مان ڪي

چورائي ڪهادهانئين

Having gone to the house of somebody (and) having stolen from his food it (i. e. the mouse) ate it. Sindhī Read. Book, p. 62.

ماء وٿان ڪهي مڃي ڪوٽهي تنهن چيو

Having called Majnō from the side of his mother he said. Maj. 49.

The following postpositions (mostly of foreign origin) may be optionally constructed with جي jē.

ٻاجهان	bājha,	} without (Panjābī).
ٻاجهون	bājhū,	
ٻاجهون	bājhō,	

بگير bigire, without; except (Panjābī).

بنا binā, without; except (Hindūst.)

سواء sivāe, without; except (Arab. Pers.)

ڪر	kare,	} by means of; by; on account of; Sansk.
ڪري	karē,	

कृते.

لاءِ	lāe,	} for the sake of; on account of; Pānjābī
لي	laē,	

laī; Hindūst. لي liyē.

تان سورھ بهائيا سيلھ ڏيکھن ٻاجهون دوس جي

Then they (i. e. the flowers) were considered by the hero as thorns without the sight of the friend. Ajāib, V, 20.

سوڏهي بگير سرتيون هڏ نه ساهه سري

Without the Sōdhō, o companions! there is no getting on with life; i. e. I cannot live. Sh. Mūm. Rānō I, 8.

بنا بهجن بهگوان جي تنهن جو هاري ڪو نه حال

Except the adoration of the Lord thou hast no business, o lost one. Mēnghō 12.

پَرَ كَهَرَان پَاسُو گَري ڀُڇُھ پَرِيَان گَرِ پَانُ
 سوڻِي تَان تَوڻِي سَانُ جَنُهِن لِي جَفَاڻُون گَرِين

Having turned the back to other houses ask on
 account of thy friend thy own self;
 He is even with thee, for whose sake thou causest
 (thyself) troubles. Sh. Ābirī III, 5.

لَوچِين جِهُونِ لَطِيفُ چِي هَارِي لِي هَوَتَن

Why searchest thou not, says Latif, for (the sake
 of) thy sweetheart, o lost one! Sh. Kōh. I, 10.

II. Adverbial postpositions (derived from sub-
 stantives or adjectives), which are optionally
 constructed with or without جي jē, or which re-
 quire another postposition.

اُبَتَرِ ubatare (mostly with جي), contrary to.
 آڏُو āḍō¹), in front.

اڳِي agē²),
 اڳِيُون agiō, } before; in front.

اَنَدَرِ andare, within.

اَنَدَرَان andarā, from within.

اوڏُو ḍōḍo,
 اوڏِيَرُو ḍōḍirō, Dim. } near to.

1) آڏُو āḍō, وڃهڻ وڃهڻ وڃهڻ vējho may also be constructed with
 کهي khe.

2) اڳِي agē and دَهَارَان are more frequently constructed with
 the postposition کَھَان or the Ablative, than with جي.

اُورِي ōrē, on this side.

اُورِئَان ōriā, from this side.

بَاهَر bāhare, outside.

بَاهَرَان bāharā, from without.

بَدِير badire, }
بَدِيرَان badirā, } in lieu of; instead of.

پَار pāre, on the opposite side; across.

پَارَان pārā, }
پَارُون pārō, } from the opposite side; on the part of.

پَاسِي pāsē, on the side of; near to.

پَتَانْدَر patāndare, according to (mostly without جِي).

پُتْهِئَان puṭhiā, on the back of; after.

پَرِپُتْهِ parapuṭhe, behind one's back.

پَرِي parē, beyond; far from.

پُنْجَانُو puñānō, }
پُنْجَانَان puñānā, } after; subsequent to.

پُو پُو pōe, after (always constructed with کِهَان or the Ablative).

پُئَان puā, on the back of; behind.

خَاطِر xātire, on account of (Arab.).

چَوْدَهَارِي čaudhārī, round about.

چَوْگِرْد čaugirde, around (Pers.)

دھاران dhārā, { without; apart; round about (also
 دھارين dhārē, { constr. with کھان or the Abl.).

دھار dhāra (always with جي) on, upon (on the
 prop of).

روبرو rūbarū, in the presence of (Pers.).

سامھون sāmho¹), {
 سامھنو sāmhuṇō, { in front; before; over against.
 سامھني sāmhuṇē, {

سانگي sāngē, {
 سانگان sāngā, { on account of.

سِر sire, on, upon; on the top of.

عوض ivaze, in lieu of (Arab.).

کارن kārane, on account of; for reason of.

کان kāne, {
 کاني kānē, { for the sake of.

لک lage, { on account of; as concerns (mostly
 لکي lagē, { without جي).

مٽھي mathē, upon.

مٽھان mathā, from upon.

منجھاران manjhārā, {
 منجھارون manjhārō, { from — within; out of.

1) Or سامھون sāmuhō, سامھون sāmuhū.

مُقَابِلِ muqābile; over against; opposite to (Arab.).

مُوجِبِ mūjibe; according to; conformably to (Arab.).

مَهَنْدِ mahande, }
مَهَنْدَانِ mahandā, } in front; before.

وَاسْطِي vastē, on account of (Arab.).

وَانْگُرُ vānguru, }
وَانْگِي vāngē, } like to; as (mostly without جي).
وَانْگِيَانِ vāngiā, }

وِچِ vīche, in the midst of.

وِگهي vighē¹), by reason of; by.

وِيتَرِ vêtare, besides (mostly with جي).

وِجھو vējhō, }
وِجھرو vējhirō, Dim. } near to.

هِيٿِه hēṭhe, below.

هِيٿِهَانِ hēṭhā, from below.

شَاهَ صَاحِبَ جِي اَکِيُونُ مَجْرُو بَهَرِي عَرَضُ کَرِ

Having paid thy respects before Shāh Sāhib beg (of him). Life of Abd-ul Latīf, p. 34.

مَرَنَانِ اَکِي جِي مُٺَا سِي مَرِي تَهْنِ نَ مَاتُ

Those who have died before dying become not extinct when having died. Sh. Ma'ṣ. IV, 7.

1) وِگهي vighē, apparently shortened from وِگھِنِ vighine, Nom. obstacle, Sansk. विघ्न, is used only when speaking of some disability or distress.

هِنَ پَهَاڪِي جَوُ ڪُنُ اِهَوُ آهي تَهَ آوَتِ پَتَانَدَرِ جَاوَتِ ڪَرُنُ

ڪهڙجي

The point of this proverb is this, that it is necessary, to make (one's) expenses according to the income. *Sindhī Read. Book*, p. 58.

تهڙي ڪهڻي ڏينهن پَنجَانُو مَخْدُومُ صَاحِبُ وِصَالُ ڪِئُو

After few (or) many days *Maẖdūm Sāhib* died. *Abd-ul-Latīf's life*, p. 37.

هِنَ مَحَدُ ڪِهَانِ پوءِ تُون مَنهن جِي ماءُ بهينُ آنهين

After this time thou art my mother (and) sister. *Ibid.* p. 42.

وَتِهِي مُنهُ ڪِهَوُ وَنَجَانِ وَطَنَ سَامُهُون

Whith what face shall I go to the presence of my country? *Sh. Um. Mār. V*, 5.

اُنَ هِنْدَهَ جِي مَتَهَانِ چَٽِي ڏِي پِيٽِي آهي

From the top of that place a piece has been cut out. *Life of Abd-ul-Latīf*, p. 45.

مَنهن جِي دهڻي بَهوتَ وَڪهي ڏَاڏهي پِيڙِيَدَ آهي

My daughter is grievously vexed by a demon. *Matth.* 15, 22.

شَاهُ جَمَالُ ڪهڙي تي چَرَهِيَلُ ڪهَتَ جِي ويجهو آچي

ڪهڙي تان لتهو

Shāh Jamāl, being mounted on a horse, having come near to the couch alighted from the horse. *Abd-ul-Latīf's life*, p. 7.

Chapter XX.

CONJUNCTIONS.

§. 59.

The conjunctions serve to express the relation, in which either the single words of a sentence or two or more sentences stand to one another. According to their signification the conjunctions may be divided into:

1) Copulative.

اَوْنَ aũ,	}	and
اَيْنَ aĩ ¹),		
اَيْنَ ē,		

بِ bi,	}	also.
بِه bhi,		
بِهِي bhī,		
پِ pi,		
پِن pine,		
پِن پُن punē, punu,		

تِنِي — تِنِي tīa-tīa, as well-as.

سَو بِي جَدِهِن وَثَو تِهِيَو تَدِهِن مَرِي وَثَو

He also, after he was grown up, died. Abd-ul-Latīf's life, p. 2.

1) Generally written, for the sake of abbreviation ء.

تَنهن ڪان ڪهنا بهيرا مار پڻ ڪهائين تها

Therefore they are often also beaten. Sindhī Read. Book, p. 50.

اٽ اڪنڌي آنهيان تني آتن تني ڏيه

I am very longing as well for the spinning place as for the country. Sh. Um. Mār. II, 1.

2) Concessive.

$\left. \begin{array}{l} \text{ta,} \\ \text{tā,} \end{array} \right\} \begin{array}{l} \text{then (as apodosis in a conditional sentence} \\ \text{generally not translated).} \end{array}$

$\left. \begin{array}{l} \text{ta bi,} \\ \text{tadehī bi,} \end{array} \right\} \text{nevertheless; then also; even then.}$

$\left. \begin{array}{l} \text{tōrē,} \\ \text{tōnē,} \\ \text{jētōrē}^1), \\ \text{jētōnē,} \end{array} \right\} \text{although; notwithstanding.}$

جي jē, although; if.

تَنهن جي لنگن تون جي ڪپڙو لهڻو وڃي ته تجلو وڃ

وانڪي تهڻو وڃي

If from her limbs the cloth is stripped, (then) a brilliancy like lightening is effected. Amulu Mān. p. 141.

تان چي مران تان مان لهان جي موٽان ته ڪر ميه

Then he says: (if) I die, I obtain honor; I if return, it is, to say so, a shame. Maj. 408.

1) Very often also written separately: جي توڙي

توڙي چڪنن چاڪ تڏ به آھ تڏ سَلنِ عامَ ڪهي

Though their wounds flow, nevertheless they divulge not (their) sighing to the vulgar. Sh. Kal. II, 23.

دلِ بهي ڏجي هڪ ڪهي توڙي سَو سِڪنِ

The heart also shall be given to one, though hundreds covet (it). Sh. Barvō Sindhī III, 7.

تون سا مجلسِ مٽِ جي حاصلِ هويئي هزار جو

Change thou that company, although the profit of a thousand would accrue to thee. Sh. Ram. Kal. VIII, 25.

3) Adversative.

بِڪِ bigire, }
پَرَ para, } but.
پَنَ pana, }

توڙي tōrē, }
تونِي tōṇē, } either.

تڏ تڙي tōrē — na ta, either — or.

جان jā, either; or.

جان — jā — jā, either — or.

ڪِ ke, }
ڪِي kī, } or.

مَڪِ magare, except; but.

تڏ نا ta, otherwise; else.

هَتَهَانِ hathā,	} but rather; on the contrary (Panjābī).
هَتَهَانِثِينِ hathā-ī, emphat.,	
هَتَهُونِ hathō,	
هَتَهُونِثِينِ hathō-ī, emphat.,	

تَوَزِي كَنْدَهِي كَنِ ۱) نَه تَه سَانِي وَنَجِن سِير مِين

Either they go to the bank or (they go) with them in the stream. Sh. Suh. VIII, 1.

مَازْهُونِ كِه كَنْدَنِ مُونِ دَرَاكَه تَهَا چِهَنِي جَانِ گَانْدِيرِي

مُونِ اَنْجِيرِ

Do men pluck grapes from thorns or figs from a thistle? Matth. 7, 16.

كُوِي مَازْهُونِ بِنِ دَهْنِيْنِ جِي نَوَكْرِي كَرِي نَه تَهو سَكْهِي جُو
جَانِ هِكْرِي سَانِ وِيرُ رَكَهْنْدُو ۲) بِي سَانِ پَرِيْتِ كَنْدُو جَانِ
هِكْرِي جِي دَاوَنِ وَتَهْنْدُو ۳) بِي كَهِي كِي نَه لِيكَهِيْنْدُو

No man can do the service of two masters; for either he will keep enmity with the one and make friendship with the other; or he will seize the skirt of the one and not at all mind the other. Matth. 6, 24.

جُو اچِنُو هُو سُو تُونِي اَنِهِيْنِ كِي بِي جِي وَاتِ تِسُونِ

Art thou he, who was coming, or shall we look out for another? Matth. 11, 3.

1) كَنِ kane is postposition and not the III pers. Plur. of the Present (كَنِ = كَرِيْنِ) as Stack supposed; see Stack's Gramm. p. 101, Note. The verse quoted there does not quite agree with the Risālo.

اَسَان ڪهي اُنهن پائهنن سان ڪو ڪم نه آهي مگر پنهن
جي دهني سان ڪم آئون

We have no concern with those stones, but our concern is with their master. Life of Abd-ul-Latīf, p. 20.

4) Causal and Final.¹⁾

تَ ta, that; in order that; also an expletive, in quoting the words of a person.

جان jã,	}	that; so that; in order that; because; as.
جني jīa,		
جيئن jiẽ,		
جيئن تَ jiẽ ta,		

جو jō, that, in order that; because.

جيان jēlā,	}	because; wherefore.
جيلهن jēlhā,		
جيلاهن jēlāhī,		
جيلهن jēlahē,		

جيان — تيان jēlā - tēlā,	}	correlat. because - therefore.
جيان — تَ jēlā - ta,		

چهاڙو čhajō²⁾, because.

1) We have classed the causal and final conjunctions under one head, because many of them are used in the one or the other sense.

2) These compound conjunctions are commonly written separately, but by some they are also joined in one word.

چهاڙو literally: why? because etc.; of different kind are such expressions as: هن لاءِ تَ for this sake, that = because.

چھا کان تہ	čha kāne ta,	} because.
چھا لاء تہ	čhā lāe ta,	
چھا لاء جو	čha lāe jō,	
چھو تہ	čhō tā,	
چھو جو	čhō jō,	
سو sō, therefore.		

سو — جو jō-sō, correl. because — therefore.

سوکو	sōkō,	} because.
سوکو تہ	sōkō-ta,	
سوکوھ	sōkōhu,	
سوکوھ تہ	sōkōhu-ta,	

م ma, not, in a prohibitive sense (constructed with the Imperative or Potential).

متان	matā,	} be it not that; lest (constructed with the Potential).
جو متان	jō matā,	
مچھن	mačhane,	} lest (constructed with the Potential).
مچھن	mačhanu,	
مچھن	mačhune,	
مچھن	mačhunu,	

ھیئ جوگ ناہی تہ چوری کری پوء دارون پئون

This is not becoming, that we, having committed a theft, drink wine after. Sindhī Read. Book, p. 69.

مینکھا منھ پائی اُتھی ڈور تہ لھین ڈیہ مین

O Mēnghō, having directed (thy) face and having risen seek, in order that thou mayst find (it) in the body. Mēnghō 23.

اُتھي ٻَلَبَ تَرَحِيدَ جِي جَان آئون ڪَريَان ڪا

In order that I, having risen, may make some search for the unity. Maj. 9.

مَرڪِين مَرڪِين اِن مِين جِنِي مَارُھُون چَوِي مِيَان

Thou boasted and smilest thereat, that people call the 'Miā'. Golden Alphab. X, 3.

ايئي دُوسَن جو دَسْتُورُ جِنِي چُهِنَا چُهِنِي ڪِي نَ ڪِي

This is the custom of the friends, that they do by no means pluck the plucked ones. Sh. Barvō Sindhī III, 9.

چي حَضَرَتَ هِئِين نَ ڪُهَرُجي جو ڪُهلي هَتَه هَنِي

Saying: your honour, it is not becoming thus, that laughing they shake hands. Maj. 348.

تِيَدَان دَهَنِي دُهِنَا جِيَلَان وِئَا وَحَدَتَ ڪَڏجي

Therefore they were chosen by the Lord, because they were mixed up in the Unity. Sh. Kal. I, 8.

چُهَا لاءِ تَ سَڪهي پَلڪَ ڏُڪهي جَمَارَ ڪُهَان چَنڪي آهي

Because a joyful moment is better than a painful life. Sindhī Read. Book, p. 62.

لَهَتَتُو آسَانِهِن جو آهي چُهو تَ نَالو وَڏو تِهِنْدُو ۽ نَانو نِڪَرِنْدُو

The advantage is on our side, because (our) name will become great and renown will come out of it. Ibid. p. 64.

تَڏِهين سُنَهِنْدِيُون جو اَوِيَل سَو اُتِيئي سِجُ اُبُهري ويُنْدن

Then, because they will sleep out of time, therefore the sun will rise to them in that very place. Amulu Mān. p. 143.

پاڻي ويھ مہ پلنگ تي مڇي سر مگانو

Do not sit upon a bedstead, having placed a string of cowries upon (thy) neck. Sh. Um. Mār. II, 2.

ڏورٿان ڏورٿان مہ لھان شال مہ ملان هوت

من انڌر جا لوٽ مڇهن سا ماڻهي تهئي

I seek, I seek, may I not find, please God, that I may not meet with (my) sweetheart, Lest the grief, that is within (my) heart, may be calmed down! Sh. Hus. VII, 3.

متان هرن ۽ گڏھ جان پوءِ ارمان گرین

Be it not that thou repent of it after, like the deer and the donkey. Sindhī Read. Book, p. 68.

•• 5) Conditional.

جي jē, }
جيڪر jēkara, } if.

جيڪڏھن jēkaḍehī, if (at any time).

جي تڙي دھرين ڪنڊھ تي تہ صوفي سالم تهئي

If thou puttest a cap on thy neck, then become a sound Sūfī. Sh. Jam. Kal. V, 8.

اھڙا عاشق ھن جيڪر ٿئي سين توه

If there be such lovers, show kindness to them. Maj. 776.

جيڪڏھن راکي ڪنڊاسون تڏھن راکي جي سر تي دھنيس

جاگي ليکھو ساري جمار جو وڻھندو

If we sing, then upon the melody of the song its master will awake (and) settle (with us) the account of the whole life. Sindhī Read. Book, p. 68.

6) Interrogative.

ڪِ ke, } interrogative expletive, generally not
 ڪِي kī, } translated.

پَاتِشَاهُزَادِي اَسِين ڪِي تُو ڪهي مَنَعَ تَهِيُون ڪَرِيُون

O princess, do we dissuade you? Amul. Mān. p. 145.

Chapter XXI.

INTERJECTIONS.

§. 60.

In treating of the Interjections we abstract form such nouns or phrases, as are or may be used in the sense of Interjections, e. g. مَاتِهَ māṭhe, silence! (s. f.), چَنڪُو čaṇō, good! سَچُ sačū, true! اَللّٰهُ اَعْلَمُ allāhu aʔlamu, God knows! (lit. God is wiser, scil. than I), and only adduce such particles, as have now become strictly interjectional.

Besides the Vocative signs, mentioned already in §. 16, 8, the following are the most common; they imply:

1) Assent.

اَهِهَ āhe,	}	yes.
اَهِهَ āe,		
اَنِينَ āī,		
هَان hā,		
هَانُو hāō,		
هَوُ ha-u,		
هَانُو haō,		

بَلِي balē, }
 بَلَى balā, } yes! true; even so!

بَهَلَا bhalā, }
 بَهَلِي bhalī, } well; good!

جِيئُ jīu¹), yes! (a respectful term of ascent.)

مَرُ maru, }
 وَرُ varu, } yea! indeed! well!

دِيَو تَو كَهِي چَوْنْدَا تَه تُون سُنْجَانْدِين تَه چِيْجَانِي هَوُ

The Dēvs will say to thee: wilt thou recognise her?
Then say: yes. Amulu Mān., p. 150.

بَهَلَا أَهِي شَيُون مُون كَهِي دِيْكَهَار

Well, show me those things. Ibid. p. 147.

تُنْدِي مَتَهَاهِين كَهْتَاء بَوْدُ چَوْنِي جِيئُ چَوُ

Abate too high acrimony; if they say to thee: bōḍu (pooh), say thou: jīu (very well). Sh. Jam. Kal. VIII, 22.

جَن كَهِي عِشْقُ اللَّهِ جَو مَرُ تَهَا سِي مَرُكَن

They, who have love to God, they, indeed, boast.
Maj. 778.

پَلَك نَه رَهِي دِلِ تَو رِي وَرُ مِيَان صَاحِبَ بَرُو چَا

My heart does not remain a moment without thee,
truly! o Sir! o Lord! o Barōč! Sh. Ābirī Čhōṭ.
Epil. 2.

1) جِيئُ jīu is apparently the Imperative of جِيئُ jīanu, live!

2) Commendation.

الو الو alō alō, bravo! bravo!

چہابَسِ čhābase, }
شَابَسِ šābase, } bravo! (Pers.)

عَشْقُ ʔašqu, }
عِشْقُ ʔišqu, } praise to! (Arab.)

واھُ vāhu, well done!

سَبْهَنِي چِتُو پيلي پَاتِشَاهُ اَہَا سَاگِي ھِيتَرِنِ مَوْنِ گَدھِي

آھِي شَابَسِ اَتھَسِ . اَيْنِ الو الو تھِي وِتُو

All said: friend, the prince has that very same drawn out from so many! praise be to him! and having got a bravo! bravo! he went away. Amulu Mān. p. 151.

عَشْقُ رَاءِ دِثَّاجِ کھِي جَنھِنِ سِرُ دِثِّي دِکھَارِئُو

Praise to Rāe Dīāču, who has given (and) exhibited (his) head! Story of Rāe Dīāču, p. 17.

3) Astonishment.

لو lō, look there! behold!

مَارِ māre, }
مَارِ بھِينِي mārebhīnī, } wonderful! oh!
مَارِ مَانْجھَانِ māremānjhā, }

جِيٲِيُونِ اَنھُونِ تَا نَ چَوْنَدِي لُو دُکھُ دُورَپُو سَجْنِينِ

Companions, I shall not say then: behold the pain and the reproach of (my) friends! Sh. Suh. V, Epil. 1.

4) Desire.

چَهَال čhāla¹⁾, } would to God! please God! (Arab.)
 شَال šāla,

مَان māna, } would that!
 مَن mana,

اَللّٰهُ تُوْهَارٌ allāhu tuhāra²⁾, }
 تُوْهَارٌ „ „ tuhāre, } God keep thee! good bye!
 تُوْهَارٌ „ „ tōhāra,

پَرچِن شَال پُونَهَار دِهَوِليَا مَارُو مُون سِن پَرچِن شَال
 پُونَهَار

Would to God, that the Paūhārs were reconciled,
 o darling Mārū! Would to God, that the Paūhārs were
 reconciled with me! Sh. Um. Mār. I, Epil.

کَنْدِهِي اچي سِيرِن مَان بَرَبَرِ کِن

Would that (my) sweetheart having come to the
 shore, would make (= say) alas! alas! Sh. Suh. V, 20.

جَان اينْدَا تَا اُسَهو اِلَهِي تُوْهَار

When (we) shall come, depart! God protect thee!
 Maj. 437.

5) Uncertainty.

اَللّٰهُ جِي allāhu jē³⁾, }
 اَلَا جِي alā jē, } God knows! perhaps!

نِيْجَانَا niñānā, God knows!

1) Corrupted from the Arabic phrase:

اِنْ شَاءَ اَللّٰهُ if it please God.

2) Properly: اَللّٰهُ تُوْ اَهَار God be thy protection.

3) This is an elliptic phrase: if God (will or please).

6) Dissent.

خَيْرُ	ḡairu,	} not so exactly (a polite negation; Arab.)
خَيْرُئِي خَيْرُ	ḡairuī - ḡairu,	

نَ na, no.

آسان گا اڪي تڻهن جي چوري ڪئي ڇي ڙيون نه آهن
چوري گا نه ڪئي

Have we before committed any theft on thee? She says: no, girls; ye have not committed any theft. Amulu Mān. p. 145.

7) Disapprobation and reproach.

اوه ōhe, ohō!

بوڏ bōḍu, pooh! fy! (a contemptuous reply.)

پهڻه phit̥he, hoot!

تھر thū, fy!

چھ	čhi,	} tush!
چھي	čhī,	

مانهيان māhiyā, fy! hoot!

هڻ hū, tush! pish!

هڻه hēṭhe, down with! away with!

8) Grief and complaint.

آفسوس afsōsu, alas!

آه āha, alas!

آهā āhā¹), alas! what a pity!

1) آهā āhā is at the same time also an interjection denoting pleasure, aha!

بَرَبَر barebare, alas! ah! woe!

حَيْفُ haifu, woe to! (Arab.)

كَهْوَزَا كَهْوَزَا ghōrā ghōrā, alas! alas! o misery!

وَإِيلَا vāvēlā, alas! lackaday! (Arab. Pers.)

وَءِ vāe,	}	also! woe!
وَو vō,		
وِي vē,		

هَآ hā,	}	alas!
هَآ hāe,		
هَآ ha-e ¹),		
هَآ haē,		

هُوَي huē,	}	ah! alas!
هُوَي hōē,		
هُوَي huē,		

هَيْهَات haihāte, alas!

جَيْفُ مَنْهَن جِي حَالِ كَهِي جَانُ نُجْهِي أَنْوَن بِيكَارِ

Woe to my state, that I am wicked (and) useless!
Maj. 756.

كَهْوَزَا كَهْوَزَا كَرُنْ أَنْهِي كَمَ مِينِ جَنْهِن جَوِ بِلَو تَهْنُو

نَاهِي ذَاهَبَ جِي رِيَتِ نَاهِي

To make, alas! alas! in such a business, for which
a remedy is impossible, is not the custom of wisdom.
Sindhī Read. Book, p. 56.

1) Contracted also هِي hē.

وؤ بهينرُ آنئون جنديسِ تا ز جتنِ ري

Woe! sisters! I shall not live then without the Jat!
(Plur.) Sh. Dēśī VII, Epil. 2.

هئي هئي كئو هتہڑا كہامئو كہنيانئين

Having made alas! alas! she lifted up, burning, her
hands. Maj. 758.

هيہاتِ هيہاتِ لِمَا تُوعَدُونِ سُنِجِي تہي اوطاقِ

Lackaday! lackaday! why were ye terrified? empty
has become the men's apartment!

THE SYNTAX.

We divide the Syntax into two parts, the analytical and synthetical. In the analytical part the chief constituent parts of speech, which have been described in the elementary grammar, are to be considered according to their exact signification, their intrinsic value and their special application. In the synthetical part it will be shown, how the different parts of speech are linked together in order to form a sentence and how two or more sentences are joined together.

I. THE ANALYTICAL PART.

SECTION I.

THE NOUN.

Chapter I.

On the absence of the article in Sindhī.

§. 61.

The Sindhī possesses no article definite, as little as the Sanskrit and the modern Arian tongues of India. The noun may therefore be definite or indefinite, as: *Ḍī* the woman or: a woman.

There are no fixed rules, by which a noun may be known as definite or indefinite, the only safe guide

is attention to the context. On the whole it may be remarked:

1) A certain number of nouns have by themselves a definite meaning, as: **هِنْدُون** hīṭ, the mind, **سِجُ** siju, the sun, **اُبِهَرَنْدُو** ubhirando, the east, **سُرْگُ** surgu, the heaven, **اُبھُ** ubhu, the sky etc. Similarly all proper nouns.

2) If a noun stands in apposition to a proper name, it is thereby rendered definite, as: **چِينِ وَلَايَتَ** the country of China, **حُسِينِ پَرِي** the fairy Husine.

If for any reason a noun is to be pointed out as indefinite, the numeral adjective **هڪڙو** one, or the indefinite pronoun **ڪو**, some one, any one, is used. There is some slight difference in the use of **هڪڙو** and **ڪو**, the first particularizing the noun by implying that only one person or thing is understood, the latter generalizing the same, by implying, that some one out of many, or something, which is not further described, is intended. **هڪڙو** may also be used in the Plural, especially before another numeral, to render the number somewhat doubtful, as: **هڪڙا ٻه ماڻهون** some two men, or about two men, the number not being fixed as certain. — If some portion or quantity of a thing is to be indicated **ڪي** (or **کين** kī) is put before the noun, irrespectively of the gender of the noun (as in Hindūstānī **ڪجهه**).

گڏه سَرَهائِي مِين اچي هَرَن ڪهي چَوَن لَڪُو

The donkey, having become jolly, began to say to the stag. (Both the donkey and the stag having been mentioned before.) Sindhī Read. Book, p. 68.

هُنَ دِلُو حِكْمَتَ جُو اُنِي كِهَانِ كِهَرِئُو نِيْتِهَ دِلُو ۛ اُنَ جِي
حِكْمَتَ اُنَ كِهِي ڏِنُو

He asked from them a vessel of (magic) power; at length they gave him the vessel and its (magic) power. Sindhī Read. Book, p. 67.

کي نينگر پنهن جي سنتها هنئون لايو پڙهن

Some boys read (their) lesson, applying the (their) mind. Ibid. p. 50.

اُچو ٿون آگاس تي آن بهونو متهي بهر

High art thou upon the sky; I am a wanderer upon earth. Sh. Sōr. I, 3.

منهن جون شهر بهنبهوز مين پل پل پون پچارون

In the city of Bhambhōru evil chats are constantly made about me. Sh. Maṣḍ. IV, Epil.

گنهن ويچ وٽ هڪڙو پيلي هو. هڪڙي ڏينھن ويچ اُن
کهي گا دوا کتن لاءِ ڏني

With some physician there was a servant; one day the physician gave him some medicine to pound. Sindhī Read. Book, p. 51.

اسان مين هڪڙا ست بهائڙ ها

Amongst us there were some seven brothers. Matth. 22, 15.

اهين کي امير آهيو کي وزير آهيو

Are ye (some) amīrs, are ye (some) vezīrs? Amulu Mān. p. 160.

جيڪي ڪهڙو ۽ ڪهڙو تهيندو سو آئون ڀرڻي ڪهي ڏيندس

Whatever milk and scum of butter there will be, that I will give to foreigners. *Sindhī Read. Book*, p. 60.

ڪنهن ڪوٽهائي ڪين ڦڙو ان جو بهاندي مين رکيڻو هو

Some villager had put some quantity of grain in (his) garner. *Ibid.* p. 54.

Chapter II.

On the gender of nouns.

§. 62.

The *Sindhī* possesses only two genders, the masculine and feminine, the neuter having been lost in the course of time. As to the special use of the genders it is to be remarked:

1) The masculine gender is the next and refers either to male beings, or to things and abstract ideas.

a) The masculine gender denotes living beings in general (the females being included therein) as: *ماڙهون* a man (generally); *ٻچو* *bačō*, a child; *جانور* *jānvaru*, an animal; *گهوڙو* *ghōrō*, a horse (generally). But in some nouns, implying inferior animals, the feminine includes both genders, as: *بلا* *balā*, a snake (generally); *مڪي* *makhe*, a fly; *جون* *jũ*; a louse etc. But if the gender of a noun is to be expressly mentioned, *نر* *naru*, a male, and *مادي* *mādī*, a female, must be put before it.

ماڙهون مڪي شهر جا ميڙو ميڙا ڪن

The people of the city of Mekka assembling form crowds. *Maĵ.* 38.

خُذَاءَ جِيُو تَه دَهَرَتِي اُجَاجِي جَرَا پَنَهَن جِي جَاتِ سَارُو
 دَهوَر ۞ وَزَهَنَدَر جَانُوَر

God said: the earth bring forth living beings after their own kind, cattle and creeping animals. Sindhī Read. Book, p. 14.

نَرُ پَکَهي وَهَنُ نَه تَهَنُون چَهَدِين

They do not allow a male bird to sit down. Amulu Mān. p. 141.

It is an anomaly, that the nouns بَازُ bāzu, بَاشُو bāšō, شِکِرُو šikirō, چَرُگُ čaragu, سِجَانُو sīcānō, بَاسِرُو baīsirō, لَگَرُ lagaru, denoting different kinds of female hawks, are masculine, whereas the nouns بَشِين bāšina and چِپَک čipaka, denoting male hawks, are feminine.

b) If a neuter idea is to be expressed, the masculine must be employed, the masculine generally supplying the place of the neuter, as: چَنکُو آهي it is good; مُون جِيُو it was said by one. But this is only the case in the Singular, the masc. Plural of an adjective (or participle) never being used in a neuter sense. It must not be lost sight of, that the masc. form of an adjective cannot be employed in Sindhī in the sense of an abstract substantive¹⁾ (as in Latin, Greek or German), but that the corresponding substantive must be used (cf. §. 9, I. 1, 2) or the adjective must be accompanied by a substantive denoting 'thing' or 'matter'²⁾; only the masc. Singular

1) In sentences like the following: چَنکُو کَرَنُ رَهَنَدُو to do good is allowed, چَنکُو آهي is an attribute, belonging to کَرَنُ, literally: well doing is allowed.

2) It is a different case, when adjectives are used without a sub-

of the past participle passive may be used in the sense of a neuter substantive.

خُذَاءُ جِهَرًا تَهِينَدَوُ چَنگائی ۽ مَنَدَائِي جَا سُدھَوَارَا

Ye will become like God, knowing good and evil.
Sindhī Read. Book, p. 19.

تِنِ کهي هُو چَنگِيُون شَيُون نَ ڏيندو

Will he not give to them good things? Matth. 7, 12.

هِي لَوڙبُو لِكِهِيُو لِكِهِيَان چُڻهي نَ ڪوئ

Surely, what is written (in fate), will be fulfilled;
from that, which is written, no one will escape. Maj. 258.

مُنهن جو چيو نَ ڪري هلي تون هتي ڪرينس

She does not, what I said, go thou and subdue
her. Maj. 285.

c) In such nouns, in which a distinction between a larger or smaller size is admissible, the masc. termination is used to express the idea of relative largeness, as: ماکوڙو mākōṛō, a large ant, مکھو makhō, a big fly; بهنگو bhungō, a house (large hut); کوٽھو kōthō, a large room; کاڻھو kāṭhu, a beam (a big stick) etc.

2) The feminine gender refers either to female beings, or to things and abstract ideas.

a) The feminine being considered the weaker sex, the idea of relative smallness, littleness or weakness is expressed by the fem. termination in all such nouns, which admit of such a variation of meaning, as: ماکوڙي mākōṛī, a small ant, مکھ makhe, a small fly; بهنگي bhungī, a small hut etc.

stantive, as: سڄو ڪهڙو right (and) left, scil. پاسو, which is to be supplied.

b) A number of adjectives are only found in the fem. form **سَنَدِه** sandhe, barren (said of women); **پَچَہَر** pačhara, barren (said of cattle; **گَرَبِہَنِي** garbhini or **گَرَبِہِن** garbhine, pregnant (said of women); **سُا** suā, milch (said of animals); **گَبہُورَاڙِي** gabhōrārī, having a child (said of a mother); **وَرِيتِي** varētī, having a husband (said of a married woman), **وَدَاوَرَا** vaḍavara, fit to be married etc. etc.

c) Adjectives or pronouns in the feminine are frequently used eliptically, the noun **گَالِه** gālhe, word, matter, being understood. The noun **تَارِيخ** tāriḡa, date, day, is also occasionally omitted.

تَدِهِنِ مَاءِ پُچِہِي کَہِي مَجَنِي کَہَڙِي لَکِي کِينَا

Then the mother asks Majnō: what has happened to thee? Maj. 44.

سُونَهَارَا سَوَرَتِه وَرَا گَا مُنُهِن جِي گَر

O fair husband of Sōrathe! do some (word) of mine! Sh. Sōr. I, 11.

چَوڙِهِنِي چَنڌَرُ اُبَہِرَتُو اَنَتَرِہِنِي پَسِيسِ عَامُ

On the fourteenth (day) the moon rose; on the twenty-ninth the vulgar sees it. Sh. Kambh. II, 10.

Chapter III.

Number.

§. 63.

The Sindhī has only two numbers the Singular and the Plural, the Dual having been dropped already

in Prākṛit (cf. §. 15). As to their special use it may be remarked:

1) Arabic nouns in the so-called broken Plural are (according to their original signification) treated as collective nouns, and consequently constructed with the Singular of a verb (or adjective). The Arabic fem. Plural in **آت** is likewise treated as a Singular. But now and then the Arabic Plur. is constructed with the Plural of a verb etc., or it is put in the Sindhī Plural form and treated accordingly.

پُچھ تہ اولاد کون کھی حق درگاہ مون لکھتو آھی کہ نہ

Ask, if some children are destined for me from the threshold of God. Amulu Mān., p. 139.

سبھاما سیئی جی پرچائٹوارا هن واسطی جو خدائ جو

اولاد چٹبا

Blessed are those, who are peace-makers; for they shall be called children of God. Matth. 5, 9.

تہ والی ڈناریئی ویئی جت آھی جنات عدن جی

Then the Lord gives thee a meadow, where the gardens of Eden are. Sh. Sōr. I, 9.

نہ تہا ڈسو جو سردار عالم جو مژنی اصحابن سان ؎

سبھیئی نبی آیا انهن

Do ye not see, that the Lord of the world with all companions, and all prophets are come. Life of Abdul-Latīf, p. 37.

2) With numerals the Singular form of a noun may be used, though the Plural is more common (cf. §. 23).

3) The Plural is frequently used in a honorific sense, when speaking with respect of any person. A noun

in the Singular may therefore be constructed with the Plural of a verb (adjective etc.), or the noun itself may be put in the Plural, though implying only a Singular. This is frequently the case with the nouns هَوْتُ, دَوُسُ, etc. سَپَرِين, پَرِين.

For the same reason the II pers. Plural of a verb is used, when addressing politely a person, but not so frequently as in Hindūstānī, the common people being as yet in the habit of addressing each other by the II pers. Singular.

عَبْدُ الْطَيْفِ نَنْدَهِيَن مِيں كَدِهِيَن كَدِهِيَن پَان جِيڈَن
چھوگرَن سَان لِك لِكُوٹِي رَانِدِ كَنْدَا هُئَا

Abd-ul-Latīf used to play in his youth with boys of his age the play lika likōṭī (hide and seek). Life of Abd-ul-Latīf, p. 9.

وؤ بهينرُ آنئون دَ جِنْدِيَسِ تَا دَ جَتَنِ رِي

Woe, o sisters, I shall then not live without the Jat (i. e. Punhū). Sh. Dēsī VI, Epil. 2.

پَرِيَن جِي پَجَارِ سِيَن جِي سَنبَهَارِ جَدَّو جِي جِي جَارِئُو

By the discourse of (= about) my beloved, by the recollection of my friend my crippled life has been revived. Sh. Jam. Kal. III, Epil.

شَاه وَتِ اچي عَرَضِ كِنَانِيَن تَه سَانِيَن مُون كِهِي بَهِي

پِيَارِئُو

Having come to the Shāh he said: Sir, give me also to drink. Life of Abd-ul-Latīf, p. 32.

4) The following nouns modify their signification in the Plural:

SINGULAR.	PLURAL.
أَمِيرُ Amīru, s. m., Lord; Amīr.	أَمِيرٌ, the قَابُون or coffin of the Imāms Hasan and Hu- sain, carried about in the Muharram.
پِڪُو pēkō, Adj., belonging or relating to one's father.	پِڪَا pēkā, the relations of one's wife (her father's family).
چَانَوَرُ čāvaru, } s. m. a grain of cleansed چَوَكْهُو čōkhō, } rice.	چَانَوَرُ čāvara, } cleansed rice چَوَكْهَا čokhā, } (in general).
دَانُو dānō, s. m., a grain.	دَانَا dānā, grain (in general).
زَرْدِي zardī, } s. f., yel- جَرْدِي jardī, } lowness.	زَرْدِيُون zardiyū, the dark spots in the teeth of an old horse.
سَارِي sārī, s. f., a grain of rice (in husk).	سَارِيُون sāriyū, rice in husk (in general).
سَاهُرُو sāhurō, Adj., belonging or relating to one's father- in-law.	سَاهُرَا sāhurā, the relations (or family) of one's father- in-law.
سِيَّي sēī, s. f., a piece of vermicelli.	سِيَّيُون sēyū, vermicelli (in general).
نَانَانُو nanaṇō, Adj., belonging or relating to a mother's father.	نَانَانَا nānānā, the relations of one's mother (the mother's father's family).

5) The following nouns are only used in the Plural:

بَابُرِيُون bāburiyū, s. f., tufts of tangled hair (as worn
by faqirs).

پِثْهُون pithū, s. f., pieces.

تَرِيَّيُون treyū, s. f., certain funeral rites, performed during
three days after the decease of a person.

- جُنْدَا jundā, s. m.,
 جُنْدِرَا jundirā, s. m., Dim.,
 جِهْنْدَا jhindā, s. m.,
- } the short hair of an infant.
- جَوْرَا javirā, s. m., a neck ornament of gold beads.
- چِتْرَا čitrā, s. m., the hot days.
- دِهَانِيُون dhāniyū, s. f., grain boiled and afterwards parched.
- رَتِيرِيَا ratiriyā, s. m., A kind of superior rice.
- كَتِيُون katiyū, the Pleiades.
- كُهَر kuhara, s. m., boiled dry grain.
- گَنْجَا ganjā, s. m., a kind of rice.
- مَوْتِيَا mōtiyā, s. m., a kind of rice.
- مُهَدَّر muhadra, { s. m., barley separated from the
 مُهَدَّه muhadha, } husk.
- وَإِنْبَا vāpambā, s. m., the capsules of the Coreya arborea (a medicinal plant).
- هَتَهَوْرِيُون hathōriyū, s. f., handcuffs.

Chapter IV.

The cases of the noun.

§. 64.

I. The Nominative.

As to the special use of the Nominative it may be noted:

1) Nouns or proper names standing in apposition to another noun are generally coordinated to the same,

as: **لِڪَ لِيڪوڻِي رَانِدِ** the harbour Karāčī; **کَراچِي بَنَدَرُ** the play lika likōtī; **شَمْسُ پَاتِشَاهُ** the king Shamsu etc.; but the noun in apposition may also be subordinated by means of the Genitive; cf. §. 67, 4.

مُرڪِي مَرُ مَاڻا رَانِي رَاو ڏِيَاچَ جِي

Well! smiles the queen-mother of the king **Ḍiāču**; i. e. saying: well! she smiles etc. Sh. Sōr. III, 6.

لَيْلَا نَالو نَارِ جو جَا قاصِي قَمَرِ دهِي

Lailā is the name of a woman, who (is) the daughter of the **Qāzī Qamar**. Maj. 33.

ڏٺهو محرمُ ماهُ سُونڪو شاهزادَن تِهڻو

The month (= moon) (of) Muharram was seen; anxiety befell the princes. Sh. Kēd. I, 1.

2) Substantives implying a number or quantity may be likewise coordinated to another noun, instead of governing it in the Genitive (cf. §. 23), as: **ڏاتَرِ دَل** lots of liberal persons.

اَصْلِ عاشِقِنِ تِي چُغَلِ چاري لکھ

There are throughout lakhs (of) tale-bearers and scouts upon lovers. Maj. 254.

مَارِي مِصِرِنِ سِينِ دِهُونْدَهَ کِئَانُونِ ڏهِيَرِ

Having cut with (their) swords they made heaps (of) carcasses. Sh. Kēd. III, 4.

دَانِ دَلوچَا دِلِ وَنِيَا وَتِهِي رَاضِي تِهِي

Having taken buckets (of) heart-pleasing gifts be content! Sh. Sōr. III, 4.

3) The duration of time is expressed by the Nominative (or by the uninflected case generally).

اٿهئي ٻيهر عظيم جو ڪنڌھ منجه ڪپار

The (whole) eight watches (i. e. day and night) the hook of the Great (= God) is in my skull. Sh. Sōr. I, 20.

راتيون جاڳن جي سي آئون ڪندڙي سين

Those, who watch during the nights, I shall make (my) friends. Sh. Jam. Kal. V, Epil. 2.

رھ آڇوڪي راتڙي تون لالڻ مون لائي

Stay for my sake this night, o darling! Sh. Sam. I, 20.

4) The Nominative is frequently used absolutely to avoid two or more nouns following each other in the inflected case, which is contrary to the Sindhī idiom; the case, in which the nouns should properly stand, must then be taken up by a pronoun or pronominal adjective. If the stress be laid upon some part of a sentence, it may be put quite absolutely, its relation or subordination being taken up by a pronoun. This is especially the case, when a noun is nearer defined by a relative pronoun in the Nominative, the noun being then attracted by the following relative.

ميروا منجڙ ماڳهيون سبھني چڪهن چس

Fruits, clusters of flowers, (kinds of) honey, they try the taste of all. Sh. Um. Mār. VI, 9.

خدا جي پاتشاھ مين شاھوڪار جو ڪهڙن تنهن ڪهان

سئي جي پاڪهي مين اٿھ جو لنڪهن سوڪھو آهي

(As to) the entering of a rich one into the kingdom of God, the passing of a camel through the ear of a needle is easier. Matth. 19, 14.

سَا سَائِنِيْ كَهِ سَارِيْنَدِيْ ٲَڪَنَدِيْ پَهَرَنَدِيْ ٲَرَجَنَدِيْ ڪَآٲَرُ
مَتَهِ ڪَري مَاء ڪِئَانِشِيْن

She remembering the Lord, trembling, shaking, fearing, lifted up (her) neck and made: Māu. Sindhī Read. Book, p. 64.

تَ اَهِينَ پَنَهَن جَو پِيْ جَو آسَان مِيْن اَهِ تَنَهَن جَا
پُٲَر تَهِينَدَو

Then ye will become children of your father, who is in heaven. Matth. 5, 45.

§. 65.

II. The Vocative.

By the Vocative a person or thing taken personally is addressed; the Vocative stands therefore in no connexion with other nouns or with a verb, and is generally put at the beginning of a sentence.

1) The Vocative is used without any interjectional particle, if no particular stress is laid upon the address; but if the attention of the person spoken to is to be roused, the interjectional particles *يَا* yā, *اي* ē, *اَيِ* ai, *او* ō are used promiscuously with masc. and fem. nouns, *اي* ī and *اَيِ* ai only with fem. nouns.

In addressing an inferior person, or when speaking very affectionately to a person, the interjectional particles *رِي* rē (ري) and *اَرِي* arē (اري) are used with masc. nouns, and *رِي* rī (ري) and *اَرِي* arī (اري), (cf. §. 16, 8, Note) with fem. nouns, be they in the Singular or Plural. *بَارِي* barī, *رِي* rī and *رِيُون* riū are

also used independently of a noun, in addressing an inferior female (or intimate friend).

جيسَ چيڏيون منهن جا آءُ پنهن پيهي

I have been quickened, companions, come in my Punhũ! Sh. Dēsī II, Epil.

اللّٰهَ كَارَن اوتھيا گرھا مہ گاهئو

جانبَ جڏي جيئي جو آگاندھو آهئو

لاڳاپو لاهئو متان منهن جو سپرين

For God's sake, camelmen, do not drive on the camels!

Friend! thou art the protector of my crippled life!

Do not extinguish (my) affection, o sweetheart! Sh. Dēsī III, 1.

يَا عَلِي عَلِي سِرِ يَتِيمِن جِي آئي

آيو حُكْمُ اللّٰهَ جو يَا إِمَامَ

O ʾAlī, ʾAlī, misfortune is on the orphans!

The order of God has come, o Imāms. Sh. Kēd. V, Epil.

ڙي ماڙهو جا بچا ٿون آسان جِي ماءُ کهي ماري تهو وڻجين

Hallo! son of man, doest thou go having beaten our mother? Amulu Mān. p. 148.

ڙي ٻورچيائي ماني آن

Hallo! cook, bring bread! Ibid. p. 144.

2) Adjectives preceding or following a noun in the Vocative are likewise put in the Vocative. But if an adjective defines another adjective in the sense of an adverb, it remains uninflected.

دُوسَ مِتْهَآ دِیدَارِ عَالَمُ سَبْهَآ اَبَادُ کَرِین

Sweet, charming friend! mayst thou fertilize the whole world! Sh. Sār. IV, 12.

کَهَنُو سَبَاجْهَآ سِپَرِین مُون کْهِي چَهْدَنَانُون مَسَ

O very kind friend! they (= she, Sing.) have given me up with difficulty (i. e. unwillingly). Maj. 664.

3) The Nominative Plural is occasionally used instead of the Vocative, especially with nouns terminating in 'u' (masc.).

کِیر آهِيو کِیدْهَن اچو پُرسَ پَرَاهِين پَار

Who are ye? whence do ye come from? ye men of foreign appearance? Nānga jō Qissō, v. 23.

آهِين گَهِيَد ء وَڌِي بَار کَهَنِيَد مُون وَت اچو

Ye, that labour and are heavy laden, come unto me. Matth. 11, 28.

4) A number of nouns are commonly found in the Vocative only, as: اَمَرِ amare (اَمَنِ amane), اَيْلِ āl, اَيْلِ āyale, اَمِي amī, مَائِي māī, o mother! an affectionate term for a female; اَدِي adī, دَادِي dādī, o sister! جِيَا jīā or جِيِي jīī, o aunt; اَدَا adā or دَادَا dādā (Nom. اَدُو and دَادُو) o brother! اَبَا abā and بَابَا bābā (from اَبُو and بَابُو), o father! a term, which may be applied even to a child (male or female); مِيَان miyā (Sing. and Plur.) o friend! a respectful address.

اَيْلِ پُنِي آس پُنْهُون پَهْتُو کِيچَ مِين

O mother! hope is fulfilled, Punhū has arrived at Kēč. Sh. Dēsī, Chōt. 4.

بَابَا اَنُونُ تَنُهَن جُو سَنُگ تَهو ڪَريَان لَال پَاتِشَاه جِي
پُترِ سَان

O child (o father!) I make thy espousals with the son of the king Lālu. Amulu Mān. p. 142.

اَبُو تَنُهَان جُو اِنهي پُجَهَن جُو واسطو ڪِهڙو

Fathers! what reason have you to ask after this very (thing?) Ibid. p. 140.

اچي لالَن لَت مِيَان مِٿي جُو لوڙھ لکن مِين

Having come, o darling, o friend! cover with dust the tomb of the deceased one in the mountain-passes. Sh. Maṣṣ. VI, Epil.

§. 66.

III. The Instrumental.

1) The Instrumental either denotes the agent, by whom an action is performed, or the instrument, by means of which any thing is done.¹⁾ The Instrumental in Sindhī is not only used with the past tenses of transitive or causal verbs (which always have a passive meaning), but also with any tense of neuter verbs implying a passive signification.²⁾

ساڻهن ٻڌها ٻار تو ڪهي ارس اڪهڙين مِين

By the people of the caravān the loads have been bound up; in thy eyes there is sloth. Sh. Surāg. III, Epil.

1) The sense is different, if the postposition سَانُ be used with a noun denoting an instrument. In this case it is implied, that some one was accompanied or armed with any thing, but not, that he has performed any thing by a certain instrument.

2) Independently of a verb the Instrumental of نالو nālō, name, is used quite in an adverbial sense, as: هڪڙو فتير محمد عالم نالي
one faqir, by name Muhammad ʿĀlim.

سُهِنِي كَهِ سَيِّدُ چَوي وِدهو قُرَبَ كَهِ

Sūhinī was killed, says the Sayyid, by (her) relationship. Sh. Suh. V, 17.

عَاشِقِنِ وِزَوَتَارَ نَ وِسِرِي

By the lovers (God) is never forgotten. Sh. Jam. Kal. VII, 1.

پِيرِنِ آفُونِ نَ پُچِنِي ڏِيهَ پَرِيَانِ جُو ڏورِ

By means of (my) feet I cannot arrive (there); the country of (my) friend (Pl.) is far off. Sh. Khambh. I, Epil.

پِڪِنِ كِي نَ پَرچِنِ مَتَ تَڪِنَانُونِ مَنجِهِيَانِ

By drops they are not reconciled; they have espied the jars of the heroes. Sh. Jam. Kal. IV, 9.

2) The Instrumental expresses causality¹⁾ (by reason of, by dint of):

سَتِنِي مَاهِ سَكِي وَثُو مَنجِهَانِ رَتُ رَمْنِ

اَتِهِنِي مَاهِ عَاشِقِ سَنَدِيُونِ اَكِهُونِ اُنچَ مَرِنِ

On the seventh in the month the blood went out of the veins by reason of dryness;

On the eighth in the month the eyes of the lover die of thirst. Maj. 478, 477.

3) The Instrumental expresses the way and manner, in which any thing is done.

سُنَتَ قَاصِي سَامُهُونِ چَنكِي بَهَتِ رَكِهِنَانَتِينِ

He kept the custom (good breeding) in a good manner before the Qāzī. Maj. 173.

1) In a similar sense the postposition کِهَانِ may also be employed.

لَا مَقْصُودَ فِي دَارَيْنِ إِنْ پَرِ اتَانُون

'There is no purpose in both mansions', in this wise they spoke. Sh. Jam. Kal. V, 23.

بِنَهِينِ كَهِي بَهُونِ پَرِينِ وَیچَارِنِ وَرُوهِ

To both helpless ones (there is) pleasant talk in many ways. Maj. 198.

4) The Instrumental expresses the price, for which any thing is bought or sold.¹⁾

پَه جِهَرَكُونِ پِيسِي كِي نَه تَهِينِ وَكَمَنِ

Are not two sparrow sold for a piece? Matth. 10, 29.

كَارِيُونِ كَهْتَهِينِ خَاصِيُونِ اُوچَهِي اُتِ اَجَنِ

Fine black woollen blankets come there to hand for a paltry (sum). Sh. Um. Mār. VI, 8.

§. 67.

IV. The Genitive.

1) It must be remembered, that the Genitive in Sindhī is originally an adjective, formed by the affix جو, which always requires the Formative of the noun, to which it accedes; the Genitive admits therefore of gender, inflection and number, like other adjectives. Instead of جو its diminutive form جَرَوِ jarō is also found in poetry, and especially سَنَدَوِ sandō (cf. §. 16, 6) and its dim. form سَنَدِرَوِ sandirō. The Genitive case-sign جو etc. may also accede to a noun with suffixes; in poetry it is frequently dropped altogether, to be supplied from the context. سَنَدَوِ may also be separated from the noun, to which it belongs.

1) But the postposition سَانِ may also be used in this sense.

فَقِيرِي جَو فَهْمُ سَو آهي نَه آسانُ

The understanding of the duties of a faqīr is not easy. Mēnggho 37.

جَانِبَ مُنْهَن جِي جِيئِي مِين تَنْهَن جِي طَمَا پَوء

O friend, into my soul falls the desire after thee! Sh. Barvō Sindhī II, 2.

دَلِي جِي حَكْمَتِ سَانُ هُونْدِوَارُو تَهْتُو

By means of the magic power of the bucket he became wealthy. Sindhī Read. Book, p. 67.

كَهَرِ جَا دَهْنِي اُتْهي چَهَا ڏِسَن تَه چَوُرُ كَهَرِ جِيُون مِڙِيئي

وَتَهُون مِڙِي هَر بَنْدِهي دَارُون پِي كَهِيُو تَهِي تَهو نَجِي

The masters of the house having got up what do they see? that a thief, having collected all things of the house, having bound a bundle, having drunk wine (and) having become intoxicated, dances. Ibid. p. 69.

بَهَاتُوبَهَاتِ جَا كَهَاچَ مَآڙَهَن جِي كَهَرَن مَان ڏِيْنَهَاڙِي

چَوَرِي گَرِي اُنَ كَهِي اِي ڏِيْنَدَا هَا

Having stolen daily from the houses of men all sorts of food they were bringing it to him. Ibid. p. 62.

اُهو پُتْرُو بَنِ جَو بَهَانِمِ جَو سِرُ وَڏهي

To the forest with that thy son, who will cut off the head of my brother! Story of Rāe Diāču, p. 1.

سَنَدِي جَا سَاڙِيَهَ كَهَهَ كَهَتَهَوَرِي بَهَانِنَان

The grass of (my) fatherland I consider as musk. Sh. Um. Mār. II, 1.

2) As regards the position of the Genitive, it generally precedes the noun, by which it is governed, like

other adjectives; but if the stress be laid on the governing noun, or if the euphony of the sentence should require it, the Genitive follows the same. In poetry the Genitive precedes or follows the noun, on which it is dependent, either immediately or separated by one or more intervening nouns, as it may be required by the metre or the rhyme.

جيڪو دقت پورهئي جي ڪنا بهجندو ان جو حال کتن

جان تهيندو

Whoever flees from the trouble of labour, his state will become like that of the dogs. Sindhī Read. B., p. 61.

ڪشتي ڪيئي جي الله لک اڪار

Escort, for God's sake, the boat of the helpless one! Sh. Bārvō Sindhī II, Epil.

3) The Genitive has a double signification in Sindhī; it refers either to the subject or to the object of the sentence. The Genitive is called subjective, if the attribute expressed by the Genitive refers to the governing noun (or subject) as to its owner or author, and it is called objective, if it refers to the object, to which the action of the subject is directed.

ستهم ساهيڙن جا طعنا توهي لاءِ

I have borne the taunts of (my) companions for thy sake. Sh. Mūm. Rānō I, Epil.

انهيان جن سنڌڙي مون ڪهي سي نه جهڏيندا

Those, whose I am, will not abandon me. Sh. Kōh. II, Epil.

پيرين هيٺ ڀرنئي جي آئون وڄهايان وار

Beneath the feet of (my) friend I spread (my) hair. Maḷ. 231.

آهيم آري جام جي اندر منجه اسات

In my heart there is a thirst after the Jam Ārī.
Sh. Hus. VIII, Epil.

فريادون فراق جون پنهل کهي چونديس ميان

Complaints about the separation I shall utter to
dear Punhū, o friend! Sh. Hus. VIII, Epil.

4) One noun is often made dependant on the other by means of the Genitive, where we should properly expect an apposition.¹⁾ In this way نالو nalō, name and similar nouns subordinate the appellation in the Genitive. The same subordination in the Genitive takes place, when the genus is nearer defined by the species, as: a fig-tree, or when a geographical appellation, as: town, mountain, river etc. is followed by a proper name, as: the river Indus. In some instances the English idiom resorts to the same construction, as the Sindhī, e. g. the city of London.

بره جي باني کنهن کهان سکھين سپرين

From whom hast thou learnt the word (of) 'separation', dear friend! Sh. Barvō Sindhī II, 8.

زال نالو روکتر جو هوڙان وڙدانئين

The woman uttered the word (of) 'money' slowly.
Sindhī Read. Book, p. 68.

اهڙا سڪي تهوڙي ساڻو ون لئي جو وڏو ۽ تهلهو تهڙي بيتهو

That very dry post stood as a green tamarisk tree, having become big and thick. Life of Abd-ul-Latīf, p. 23.

هڪڙو ماڙهون وڌمنائيتو رهاڪو تهڙي جي گوڙهه جو هو

There was a very respectable inhabitant of the town of Thatā. Ibid. p. 45.

1) See §. 64, 1.

5) The Genitive describes the material, of which something is made or composed; in this case the Genitive quite supplies the place of an adjective.

يُحَنَّا جَوَّ وَكُو مِلَسَ جَوَّ هُوَ ۽ چيلِه دَهارينَ چَمَ جَوَّ پَتِئَو

The garment of John was of camel's hair and round his waist a girdle of leather. Matth. 3, 4.

هُوَ چَوَرَا پِيَرَا ڏهڪي ڪَري مَوَتِنَ ۽ يَاقُوتَن جَوَّ وَكُو آئائيندي

She, having put on bracelets and buttons, will cause to bring (call for) a garment of pearls and rubies. Amulu Mān. p. 144.

6) The Genitive describes the nature or quality of the noun, on which it is dependent (Genitivus qualitatis). But in this case the Genitive must always be accompanied by an attribute, be that an adjective, pronoun or another noun in the Genitive; the repetition of a noun may also serve as an attribute. In poetry, and even in prose, the Genitive case-sign is frequently dropped, so that constructions of this kind can hardly be distinguished from those with the Locative, see §. 70, 4.

اُنِن مَان هِڪِئَو نَوَن وِرِهَن جَوَّ هُو پِئَو اَتِهَن وِرِهَن جَوَّ

One of them was nine years old, the other eight years. Sindhī Read. Book, p. 50.

رِي بُدِه وِديَا ڪُنهن ڪَمَ جِي نَ آهي

Without understanding science is of no use. Ib. p. 54.

ڪيچان آيو قافلو طَرَحَ موچاري تَوَڻَ

From Kēč came a caravan, camels of a fine kind. Sh. Dēsī III, 8.

ڪپَرا طَرحينَ طَرحينَ جَا ڏيئي هَلايانَ

Having given clothes of different kinds he started them off. Amulu Mān. p. 140.

7) When the Genitive is dependent on nouns, implying a part, quantity or measure, it expresses the whole of that, of which, the governing noun forms a part. But if no such noun precede and a part is to be singled out, a postposition must be used (as: *مَنجَهَان*, *مَان* etc.).

جَنهن ڪهي زال وڻهي اتي جي ٿرين پنين مين لڳايو

Which a woman took (and) hid in three measures of flour. Matth. 13, 33.

مٺ سري جو هٿ آيس

A jar of wine fell into his hands. Sindhī Read. Book, p. 62.

تن مون هڪڙي مين منهن جي ڪهت پيئي هوندي پئي
مين پاتشاهه جي

In one of those (houses) my headstead shall be, in the other that of the king. Amulu Mān. p. 142.

جي آهان منجهان به جئا گنه سڙال لاءِ هڪ دل تهيندا

If two persons of you become one-hearted respecting a petition. Matth. 18, 19.

8) A certain number of adjectives and appellatives, which have partly taken the signification of substantives, may subordinate another noun in the Genitive. Of this kind are the nouns formed by the affix *āku*, *āū* (see §. 8, 9) and others.

عاشق زهر پياڪ وه پستو وهسن ڪهنو

ڪڙي ۽ قاتل جا هيشه هيراڪ

Lovers, drinkers of poison, are verry happy when seeing poison;

They are always used to the chain and the executioner. Sh. Kal. II, 33.

تُون رَهَاشُو سُنَجَ ءِ پَتَ جُو آئِهِي

Thou art a resident of the waste and desert. Sindhī Read. Book, p. 69.

تِيژُ تَكِرِيں هِيرُونِ نَ كُو لِيكَرُ لَدُ

A vagabond, accustomed to bits, no breeding and good behaviour. Maj. 304.

جَا مَتَهِي تُو مَنِيَا تَنَهِي سِرَ جُو آئِهِيَانِ سِيكَرُو

Which lustre is upon thee, for that head I am longing. Sh. Sōr. II, 7.

سَيِّدُ شَاهُ حَبِيبُ نَالِي مُورِ وَيْتَهَلُ مَكُوْتَهَ وَنَكِي وَلَاسِي جُو هُو

The Sayyid, by name Shāh Habīb, was originally an inhabitant of the village Vangō Vilāsō. Life of Abdul-Latīf, p. 1.

9) The Genitive is used, without being dependent on a governing noun, to express a space of time, as: جُو رَاتِ by night, جُو دِينَہَ by day etc., the noun, by which the Genitive is governed and which is idiomatically left out, being وِلَوِ vēlō, time.

This construction is therefore identical with that mentioned in §. 64, 3. In Hindūstānī کُو is used in the same sense.

وِچَنِي جُو آنِ وَيِهِي جَرِ پَلَوِ پَائِيَانِ

Sitting at (the time of) evening prayer I spread out my skirt on the water. Sh. Sōr. V, 14.

پَاتَ پِهَرَنِي رَاتِ جُو مَگَرَهَ پَاسِي مَگَايُو

The bard sang the first night at the side of the castle. Sh. Sōr. II, 1.

ڏينھ جو تنھن جي چھانو مين وهندا هئا

By day they used to sit in its shade. Life of Abdul-Latīf, p. 23.

10) A number of adjectives require idiomatically the inflected case of the Genitive (i. e. جي), when a noun is made dependent on them. The most common of them are: آڏو ādō, in front; اوڏو ōdō (Dim. اوڏڙو ōḍirō), near to; سامھون sāmuhō, in front of, opposite; مھنديون mahandiyō, in front; ويجهو vējhō (Dim. ويجهڙو vējhirō), near etc. These adjectives being mostly used as adverbial postpositions (§. 58, II), the same construction has apparently been preserved, when they are used as regular adjectives.

جڏھين هي اورشليم جي اوڏا آيا

When they came near to Jerusalem. Matth. 21, 1.

ابھر چندر پَس پرين تو اوڏا مون ڏور

Look at the rising of the moon; the friend is near to thee, far from me. Sh. Kambh. II, 7.

اکھئون اکھين سامھيون ڏينھ سڄوئي رات

The eyes are opposite the eyes the whole day and night. Maj. 219.

11) The relative adjectives جهو jehō, جهارو jeharō, such as, like as, fit to, سڏو sandō, like as, جيترو jē-tirō, as much as, and جيڏو jēḍō, as large as, are always constructed with the simple Formative of the noun, that depends upon them.

محموداني مڃنئون اچن تا نه جهو

Majnō, the son of Mahmūd, is then not such as to come, i. e. is not likely to come. Maj. 719.

جَائِينَ پُهَلِينَ جَهْرًا ذِنَسِ ذَنْدَ ذَاتَارَ

Teeths like Jasinum flowers the Bountiful has given her. Maj. 54.

جُو سَكُورُو سَبْهِينِ پَرِينِ سَنْدُو تُو سُبَّانَ

Which is blessed in all ways, like thou, o wise one. Maj. 825.

تَنْهِنِ مِينِ تُونْهِينِ تُونِ بِي لَاتِ ذَ لَكْطِي جِيْتَرُو

In that (there is) even thou, thou; (there is) no other sound (as much as the twinkling of an eye =) for a moment. Sh. Jam. Kal. V, 19.

تَانِ تِرَ جِيْثُو تُو تَنَ سَرْتِي سَرْتُ ذَ آئِيُو

Then no mote, as large as a sesamum seed, came into thy body, o friend? Ajāib v. 21.

12) When a noun is subordinated by means of the Genitive to the Infinitive of a neuter or active verb, the case-sign of the Genitive may be optionally dropped.

گوْتَهَانُو اَنَ تَهْوَرِي اَنَ جِي سَوَرَنَ مَنَجِهَ رُنْبِهَلُ تِهَتُو

The villager occupied himself in (the) removing of that little grain. Sindhī Read. Book, p. 56.

مُغَلَّ تَرَارُونِ كَهَنِي شَاهِ جِي مارِنَ لَاءِ آيَا

The Mughals, having taken (their) swords came for the killing of the Shāh, i. e. 'in order to kill him'. Life of Abd-ul-Latīf, p. 15.

هِنَ نِعَمَتَ ذِسَنَ كَهَانِ پُوَ جُوگو شُكْرُ مَنَجَانِشِينِ

After the seeing of this affluence she offered up dutiful thanks. Sindhī Read. Book, p. 55.

آسَمَان ۽ دَهْرَتِي وَجَنَ تَوْنِي شَرَعَ جَو هِكْرَو تِرُ كَنُهِن
طَرَحَ نَه وَيَنَدُو

Till the passing away of heaven and earth not one jot of the law shall in any way pass off. Matth. 5, 18.

§. 68.

V. The Dative.

1) The Dative denotes the more distant object, in reference to which the subject is acting. This is already indicated by the postposition ڪهي khē (§. 16, 4), by means of which the Dative case is made up¹), and which originally signifies: 'on account of, for the sake of, in reference to'. In prose the postposition ڪهي is always put after the Formative of a noun, but in poetry it may precede the noun, or it may be dropped altogether.

When a Genitive, depending on a noun in the Dative, follows the same immediately, the postposition ڪهي is put after the Genitive case-sign.

آءُ اَوْرَاهُون سِيرِين ڏُڪهي ڏُڪه مَ ڏيڃ

Come near, dear friend, do not give pain to the distressed. Sh. Ābirī X, 4.

تَن مَسْتِ نَازِ مَلُوكِ ڪهي اچي هِينِي اَتُو

Then Maste Nāze came and said thus to the elegant. Aĵāib, v. 90.

1) In poetry the postpositions ڪن kane, ڪن kane and ڪر gare are used in the same sense as ڪهي.

اُسَ مَ لَکِي اوتَهيَن لِيژَن لَکَہَ مَ لَکِي

اَلا اَرِيچَن کَهي کوسو واءَ مَ وِکِي

May no sunshine apply to the camelmén, may
no hot wind apply to the camels!

O God, may no hot wind blow to the sons of Ārī!

Sh. Dēsī I, 25.

بَندَهي دِکيدَارَ گوڙَہَ جِي کَهي ڏِناڻسُونَسِ

Having bound (him) they delivered him to the po-
lice-officer of the town. Sindhī Read. Book, p. 69.

2) The Dative with the auxiliary verbs هُونُ to be,
and تَهَنُ to become, to be, expresses the idea of pos-
session.

مُون کَهي آهي اُميدَ اَللَّہَ جِي

I have hope in God. Sh. Sōr. I, Epil.

مُون کَهي دُنيا جِي کِي کائي کانهي پَر اولادُ کِي نَ

تَهُ تَهِيَمِ

I have no lack whatever of wealth, but children
are not at all born to me. Amulu Mān. p. 139.

3) The Dative denotes the remote object, in re-
ference to which the action takes place. In this case
the postposition کَهي must be translated by: for, for
the sake of.

کَهاَمِي دِلِ خُبَارَ مِينِ هِنئون کَهي هَوَتَنِ

(My) heart (and) mind burns for my sweetheart
in intoxication. Maj. 728.

کِيچَ تَنهين کَهي کوڙَہَ کِي نَ جَنهين جِي کَچَہَ مِينِ

In Kēč there is a call for those, under whose armpit
there is nothing (i. e. who have nothing). Sh. Maṣḍ. II, 11.

ڪَٿِي پَانِي ڳاھ ڪهي مَٺُھُون مُڪَانُون

They sent men for food, water (and) grass. Sh. Kēḍ. I, 5.

سُورَھ مَرِين سُوْبَھ ڪهي تہ دِلِ جَا وَھَمَ وَسَارِ

O hero! thou diest for the sake of victory, forget then the apprehensions of the heart! Sh. Kēḍ. VI, 9.

4) The Dative expresses the idea of motion to a place.

ڪَٿِي رَسِيَسِ ڪِيچَ ڪهي جِتي پَانِ پُنْھُون

Having driven on I came to Kēč, where Punhū himself (is). Sh. Ābirī V, 1.

مُنْدَھ مَرَنَان پوءِ پَهچندِتن پُنْھُو ڪهي

O fair Lady, after death thou wilt come to Punhū. Sh. Maḥḍ. IV, 5.

ڪَاشِيْدَانِي ڳارِ ڪي نہ رَسَانِي ڪِيچَ ڪهي

The work of a messenger (i. e. travelling) does not at all bring to Kēč. Sh. Ābirī IV, 10.

5) The Dative is used to express time, when only an indefinite space of time is spoken of, whereas the postpositon مِين or مَنجِه, in, is employed, if the time, during which any thing is done, is to be noted.

قِيَصَرِ چي ڪَلَاتِ مِين رَاتِ تَنهين ڪهي رَسُ

Qaisare says: arrive that very night in Kelāt. Sh. Sār. IV, 3.

پَرِيَانِ ٿِي پَرِبَهَاتِ وَونِ ٿِي ٿَهَارِي ٿِينْھ ڪهي

Go to (thy) friend at day-break, in clear day. Sh. Suh. Chōt. 11.

وَهَنْدُو تَنهين وِپر کهي فَرَّاشين فَرَمَاش تهي

Immediately at that time an order was given to the chamberlains. *Ajāib*, v. 15.

§. 69.

VI. The Accusative.

The Accusative has two forms in *Sindhī*, it is either identical with the Nominative or with the Dative, i. e. the idea of the Accusative may be expressed also by means of the postposition کهي.

1) The Accusative is commonly expressed by the form of the Nominative, whenever the verb governs only an Accusative, and not at the same time a Dative.

سو جَدِهين پَنهن جا کهوڑا پِٽرا سپاهي رکهي = پَنهن
جا آچار وِچار کري

When he shall keep his own horses, boats, soldiers and make his own judgements and thoughts. *Amul. Mān.* p. 139.

جي پَرَنِندس تہ اها حَسَنِ پَري پَرَنِندس

If I shall marry, I shall marry this very fairy Husine. *Ibid.* p. 141.

2) But when the subject of the sentence is an animate noun (in the Nominative) the object (Accusative) must be marked out by means of the postposition کهي, to avoid a possible mistake. If the subject be animate, and the object inanimate, the object (Accusative) generally remains in the uninflected form (i. e. without the Postposition), if there be no danger of misapprehension. If both, subject and object, imply inanimate things, the object may likewise remain uninflected.

شَاهُ صَاحِبُ اُنْهِي فَقِيرَ كَهِي پَانِ سَانُ وَتْهِي آيوُ

Shāh Sāhib, having taken that very faqīr with him, came. Life of Abd-ul-Latīf, p. 40.

وَالِدُ شَاهِ جُو شَاهِ صَاحِبَ كَهِي كُولِينْدُو وَتْئُو

The father of the Shāh continued seeking the Shāh Sāhib. Ibid. p. 44.

جَدِّهِن مَخْدُومَ هَاشِمَ بُدْهَوُ تَ شَاهُ صَاحِبَ مَسْجِدِ مِينِ

رَاهُ تَهوُ گَارِي

When Maydūm Hāshim heard, that the Shāh Sāhib causes to make music in the mosque. Ibid. p. 35.

جِيكَدِّهِن اِهَا كَمَالِ كُنِ جُو بَادِشَاهُ بُنْدَهَنْدُو

If ever this word the king of the mice will hear. Sindhī Read. Book, p. 62.

جَدِّهِن تَنْهِن كَهِي كُو مَازْهُون لَهِي تَهوُ تَدِّهِن لِكَائِي

تَهوُ رَكْهِي

If that (treasure) some man finds, he keeps it concealed. Matth. 13, 14.

سَنْدَهِيُون سُوَرِ كَرِيْنِ هَدَّ پُنْ دُكْهِيْنِ هَوْتَ لِي

The (black) marks (from blows) cause pains; the bones also are aching on account of the (= my) sweetheart. Sh. Ābirī, Čhōṭ. 2.

3) When the object (Accus.) of an active verb is for any reason to be rendered more prominent, the postposition كَهِي is used for this purpose. This is especially the case, when the object implies living beings, whose mention has been made already, or when two or more persons or things are in any way compared or set against each other. But much scope is left in this

respect to individual judgement. In poetry ڪهي is occasionally dropped, but then the contracted form of the Formative must be used in the Plural.

اُن مُريدَ دهڙي ڪهي سڏي چيو

That disciple, having called (that) girl, said. Life of Abd-ul-Latīf, p. 48.

ديون چيو تون انهي ڪهي سڃاڻيندي

The dēvs said: wilt thou recognise that very one? Amulu Mān. p. 151.

ائين پيسا ملندا تنهن مان آئي مڙمان ڪهي ڪهاريون

In that way money will be got; having brought (something) from that let us feed (our) guests. Life of Abd-ul-Latīf, p. 41.

اديون عبدُ الطيف چوي سڄن ڪهي ساراهيو

Sisters, says Abd-ul-Latīf, praise ye the (well-known) friend. Sh. Ābirī Chōṭ., Epil. 3.

پهرائين رو ڪهي ميڙي گڙا بندهي ساڙن لاءِ پوءِ گند

ڪهي بهانڊ مين ميڙي ڊڪهو

Having gathered first the tares, having bound bundles to burn (them), gather (and) put afterwards the wheat in the garner. Matth. 13, 30.

جي ڪي سڪن سڪه نا ته پس سڪنديين

Whatever longing there is, learn (it); otherwise look at the longing ones. Sh. Jam. Kal. VII, 7.

4) Whenever an active verb is constructed impersonally in the past tenses (§. 94, 5) the object must be pointed out by the postposition ڪهي, signifying: as regards.

تڏهن تنهن کهي سانه ستيئي جهڏو

Then it was abandoned by the caravan as regards her, while being asleep, i. e. she was abandoned by the caravan while being asleep. Sh. Kōh. I, 8.

ان جي گنڌهڙي وڌي ان کهي جهڏي ڏنائين

Having taken his bundle he started him off. Sindhi Read. Book, p. 53.

5) When a verb governs a double Accusative, both objects remain in the uninflected state, if they imply things; but if the first object be a person or a living being in general, it is rendered more definite¹) by the accession of the postposition *کهي*, whereas the second object, be it a person or thing, remains in the uninflected state of the Singular, though it refer to a Plural. If the stress is on the second object (compare §. 94, 3), it may be placed first.

ڏيندس ماڻه مرن کهي آئون جڙا جيڻي ڪري

I shall give (my) flesh to the wild beasts, having made atoms (my) life. Sh. Ābirī IX, Epil.

سو مڙمانن کهي ماني ڪهارائيندو هو

That one was in the habit of causing the guests to eat bread, i. e. he was in the habit of entertaining the guests. Life of Abd-ul-Latīf, p. 40.

هاڙهو هيئي کهي لنڪهاڻج لطيف چري

Make the weak one pass the Hārḥō, says Latīf. Sh. Dēsī IV, 4.

آئون اوھان کهي ماڙھن جو ميو ڪندس

I will make you fishers of men. Matth. 4, 19.

1) But both objects may also remain in the uninflected state, though implying persons; see §. 94, 3.

6) When an active verb subordinates at the same time a near and a more distant object (i. e. an Accusative and a Dative), the Accusative (in the uninflected state) generally follows the Dative, except a particular stress be laid on the Accusative, in which case it precedes the Dative.

گامِلِ ڈینہائی قیس کہی چنکا کاری تھی چاگی

The accomplished one causes daily nice blandishments to be made to Qais. Maj. 223.

ہتھ آسان کہی دھڑی دھڑی

The hands the little daughter shall wash us. Life of Abd-ul-Latīf, p. 48.

ہکڑو ہتھون نہ ڈین ہتھ سان بی کہی بہنگ وجھی بہائی

But one (grain) thou doest not give to another with thy hand, having thrown in an obstacle, o brother! Mēnghō 11.

§. 70.

VII. The Locative.

The Locative, as noted already, can only be expressed in the Singular of masculine nouns terminating in 'u'; in all other nouns and throughout the Plural the Locative must be circumscribed by the postpositions

میں and منجہ, 'in'. In poetry these postpositions are commonly dropped and only the Formative of a noun is used to express the idea of the Locative, in the Plural the contracted form of the Formative (ending in ẽ or ã) must in this case always be employed. But also in prose the postpositions میں and منجہ are frequently left out idiomatically, especially after nouns implying time.

When a substantive in the Locative is accompanied

by an adjective ending in 'u', the adjective must be likewise put in the Locative; but adjectives of other terminations, pronouns or numerals are only put in the Formative.

1) The Locative expresses in Sindhī not only the place, in which an action is going on, but also direction and motion to a place. The Locative is therefore used after verbs of motion, such as: وَنَجَنُ va-
ñanu, to go, اَچَنُ ačanu, to come etc.

وَنَ نَ وِيتْهَآ گَانِگَ وِچِين تِهِي وِیلا کَرِي
کِهَرِي کِهَرُو هَتِه کَرِي سُنِي سَآجِهِي بَانِگَ

No crows were sitting on a tree; evening tide has set in; she seizes the opportunity.

She stepped in, having taken the jar into the hand, having heard the call (to prayer) of the evening.

Sh. Suh. I, 14.

دِيکِين دَوِگَ کَرْهَن جِت کُنِين کِنکو نَ لَهِي

In the caldrons the limbs boil, where not a grain does descend in the eddies. Sh. Kal. II, 27.

اُونْهِي نِينْه اَتِ کِهَنِي سَهَا ۛ سِيَار

In deep, very great love are hares and jackals. Maj. 548.

مَتَان گَا بَرِي بُولِ بَرُوچِي وَسَهِي

May not any one, o friend! trust in a Baluchī promise! Sh. Dēsī, Chōt. 7.

وَنَجَان تِهِي وَنِگَارِ ڌَتْهَم پِيرُ پُنْهَرُو جُو

I go to the forest; I have seen the footstep of Punhū. Sh. Hus. V, 4.

ٻڌا ڌر ڏيئي ٻين ڪهي آيس تنهن جي ڌر

Having given (left) the other doors to others, I came to thy door. Sh. Sōr. I, 11.

2) The Locative is used with nouns implying time, to express the point of time, at which an action takes place.

هڪڙي ڏينھ شت ڪندا وڃي جيسرمير ڪهان ڦڪريا

One day, making a journey, they arrived at (lit.: came out of) Jesalmēr. Life of Abd-ul-Latīf, p. 40.

ڪنھين ٿاڻي ڪوٽھ هڪڙي منجه ڪٿي هڪڙي پنهن جي

هردي مين وڃار ڪري چيائين

At some time in a village one mouse, having reflected in its mind, said. Sindhī Read. Book, p. 61.

سڄن سوبهارو بهيج بهني ڪهر آيو

(My) beautiful friend came at day-break to (my) house. Sh. Khambh. I, 9;

جڙو جڙيرن مين راتيان ڏينھان روء

(My) body weeps in the nights (and) in the days, in the chains (i. e. in prison). Sh. Um. Mār. V, 7.

3) The Locative is used also in the sense of the Latin Ablative absolute, to express a state or circumstance. In this way either an adjective may be used absolutely (i. e. substantively, so that an attribute may be joined to it) or a substantive with an adjective; in either case the participle present هوندي in being, being, should be supplied, but is idiomatically left out.¹⁾

1) About the Locative of the participle present and past, see §. 81, 2.

سَو مُون تَهَوَرُو لَاءَ جِينِي جِيَرِي مِلَان هَوَتَ كَهِي

Grant me that favour, that I may meet, whilst living (lit. in the state of being alive) my sweetheart. Sh. Ābirī I, 1.

اَسَان جِي جِيَرِي تَنُهَن جِي وَاَر جُو نَالُو بِه كُو نَه مِگْنَهَنْدُو

Whilst we live no one shall take even the name of thy hair. Amulu Mān. p. 151.

لَاهِ مَه لَدُو لَدِ تَه مَكَازَهِي سِجَ مَگَالِه مَرِيَن

Do not take down the load; depart, that thou mayst meet with (thy) object, whilst the sun is (yet) red. Sh. Hus. I, 2.

4) The Locative describes the attributes or qualities, in which the subject is, to say so, immersed. In the English idiom such a Locative must be translated by the postposition 'of' or 'with'.

سَنَهِي لِكِ نِكِ سَنَئِينِ كَجَلَدَ بَهَرِيَن نِينِ

Of slender waist, of straight nose, with lamp-black their eyes (are) filled. Sh. Sām. I, 35.

سَر تَن جِي سِينْكَارَ مِينِ آهِي سُوْرَه وَڌِي سَتِ

In the adornment of the head (and) body he is a hero of great boldness. Ajāib, v. 156.

وَڌِي اُوْه آئِيُونِ پُتْهِي لَائِي پَهَرِ

With great udder they came, having behind their young ones. Sh. Sār. IV, 14.

هَهَرِيَن آرينِ پَارِينِ تُو كُو شَاهُ عَبْدُ اَلَطِيفِ نَالِي پُتْرُ

مُنْهَن جُو كَاتْهَتِينِ ڌِتْهَو

Hast thou seen any where one by name Shāh Abdul-Latīf, of such marks and signs, my son? Life of Abdul-Latīf, p. 9.

پَرڏِيهَان پَندهُ ڪَري هَلي آيو هِيئُ

This one came, having made a journey from a foreign country. S. Sōr. I, 5.

بَهڪِيسِ جَان بَهَنبَهوَر ڪَهَان تَان سُوَر مَرِيئِي سَڪَهَ

لَتَهي مَتَهَان لَڪَهَ¹) پُنُهون تَهيسِ پَانُهين

When I fled from Bhambhōru, then all pains became delights;

Having descended from the mountain-pass I became in my own person Punhū. Sh. Ābirī V, 2.

ڪُلَهَنِيَان ڪُورِيَان ڪِي جَاڪَ جُسي سِين ڏِئَانِي

I will scoop out of (my) shoulders something, o bard, and give it thee with the body. Sh. Sōr. II, 22.

اَجَلَان اَڪِي سَسِي مُندَهَ جِرَائي مَرُ

تَوَلِيَان تَنُهِن مَ تَرُ جَنُهِن رُوحَ وَجَايُو رَاهَ مِين

Before death, o Sasuī, o fair Lady! die whilst living! Turn not aside from that company, by which the soul has been lost on the road. Sh. Maṣḍ. IV, 6.

2) The Ablative is therefore used in comparisons, the object, with which a noun is compared, being put in the Ablative, to state the distance or difference of one noun from another (cf. §. 21).

جِي بَهَانِيِن تَ پَرِنِي مِرَان تَ ڏَوَهِنُون مَنُ بَهَانِي

If thou desirest to meet thy friend, then esteem virtue more than vices; (literally: esteem virtue before vices.) Sh. Jam. Kal. VIII, 22.

1) لَڪَهَ the same as لَڪُ, the latter having been, after a poetical license, aspirated, for the sake of the rhyme.

اوتارو مڙني ٻن فقيرن ڪهان چنڪو جوڙائي بهت تي ويٺو

Having built a dwelling better than all other faqīrs (lit. good from), he lived at Bhitā (i. e. on the sandhill). Life of Abd-ul-Latīf, p. 21.

3) The Ablative expresses the ground, reason or feeling, out of which or with which an action is done.

منج محمد ڪارني نرتون منجهان نينھ

Respect Muhammad, the intercessor, out of understanding (and) love. Sh. Kal. I, 2.

ختھاييا ڪھني ونجو جان سا خوشيان ڪھا

Go, ye scholars, that she may eat with pleasure. Maj. 117.

4) The Ablative denotes also instrumentality and accompaniment; but this use is restricted to inanimate nouns and to poetry; in prose either the Instrumental or the postposition سان would be employed for this purpose.

هوء چوني تون ڪي مہ چو واتان ورائي وين

Those say to thee: do thou not return a word with (thy) mouth. Sh. Jam. Kal. VIII, 17.

گر تون حمد حڪيم ڪهي ظاهر زبانا¹

Give thou praise to the wise one publicly with (thy) tongue. Sh. Surāg. I, Epil. 1.

مٽھئون لهي منھاء جي تو چانگا چھنيون

The mouthfuls, which thou, o camel! hast obtained (and) plucked with the mouth. Sh. Kambh. II, 29.

1) زبانا instead of زبانا.

سَوْنَانِ وَوْنِ صَرَافِ سَيْنِي لَذُو هَدِي مَ لَاهِ

Go with the gold to the banker, (but) do not at all take down the load! Sh. Surāg. IV, 9.

5) With neuter verbs the Ablative (especially with the postposition كَهَانِ) denotes the agent. The same is the case with passive verbs, if the agent be an inanimate noun.

سَانِثِينَ مُوْنَهَانَ دَوَهْ تَهْتُو سَو تُون تَوَهِينِمِ

Master, I have done wrong, forgive me that! · Life of Abd-ul-Latīf, p. 20.

شَمَعِ تَهِينْدِيَسِ شَبِ مِينَ اِنِ خُوشِي كَهَانِ كَهَامِي

I shall become a candle in the night, being burnt by that delight. Sh. Khambh. I, Epil. 3.

صُورَتِ سُونَهْ كَهَانِ كِيَسِ چِتَ چَرِي

By the beauty of (his) face I was made mad in (my) mind. Sh. Suh. IX, 8.

Chapter V.

Pronouns.

I. Personal pronouns.

§. 72.

1) The personal pronouns are generally not expressed, being implied in the inflexional terminations of the verb. They are therefore only used either for the sake of perspicuity or for the sake of emphasis¹⁾ or contrast. In poëtry a personal pronoun is often omitted,

1) Commonly with the emphatic *ī* (ĩ) or *hi*, *hĩ*.

where we should expect one, and must then be supplied from the context.

On the whole the personal pronouns precede the verb, to which they belong, but they may also follow it, especially in poetry.

آئون هيڪلي حب مين نه مون مٿر نه ڪاڪو

I am alone on the Hab, I have no friend nor brother. Sh. Suh. II, Epil. 2.

وريتيون به ورو ان نه ورنديس وري

Ye married women also return! I shall not return without (my) husband. Sh. Ābirī IV, 9.

ونجو سبه موٽي اوين جي ورن وارون

Go again ye all, who have husbands! Ibid. IV, 9.

مونهن ڪهي ماريون مونهنين سندا ڏڪهڙا

Even me kill my own pains.

2) The Genitives جو مُنهن and جو تِنهن my, thy, are possessive adjectives in the Nominative and inflected accordingly. In poetry the case-sign جو is frequently dropped, but then the forms مون and تو must be employed. Instead of the possessive adjectives the pronominal suffixes attached to nouns (verbs and postpositions) or to سَندو (cf. §. 40, 2) may also be used, and in certain cases پَنهن جو, see §. 77.

The Genitive of the personal pronoun of the I and II pers. Sing. and Plur. (Lat. mei, tui etc.) is expressed by the Formative جي مُنهن, جي تِنهن etc., which is also used before such postpositions, as require جي, cf. §. 58, II.

هِنَثُونُ مِنْهُنْ جَوُ هَتِ تِهَتُو هَتِ مِتي ۽ مَانِهَ

My heart is fixed there, here is (only) earth and flesh. Sh. Um. Mār. VI, 16.

مُونِ كَهَرِ مُونِ پَرِينِ جِي اَچَنَ جَوُ وَارُو

It is my friend's turn to come to my house. Sh. Kambh. I, 9.

تَوُ جِيڏَا تَوُ يَارَ لَهَرِنِ لَوَهَارَا كِيَا

Thy companions, thy friends have been carried down the river by the waves. Sh. Surāg. VI, 6.

جِيڪُو پُتَرَ جَانِ دِهِيُ كهي مُونِ كَهَانِ كَهَنُو كَهَرَنَدُو سَوُ

مَنْهُنْ جِي جَوُڳِ نَهَ آهي

Whoever loves son or daughter more than me, is not worthy of me. Matth. 10, 37.

اَچُ مِنْهُنْ جِي پُتُونِ هَلُ

Come, walk after me, i. e. follow me. Ibid. 19, 21.

3) مِنْهُنْ جَوُ and تَنْهُنْ جَوُ are also used substantively, especially in the Plural, in the sense of: my, thy people or friends.

اُڪَنڏَهَ مُونِ اَپَارَ شَالِ مِنْهُنْ جَا موٽِيَا

I have a very great longing; would that my (friends) had returned! Sh. Sām. II, 17.

4) The Accusative of the personal pronouns must always be marked by the postposition **كهي**, which in poetry however is frequently dropped. But if in a sentence a Dative and Accusative of a personal pronoun (or pronoun of the III pers.) should occur, the Dative takes the postposition **كهي** as well as the Accusative;

constructions of this kind are however avoided, whenever possible.¹⁾

مُون ڪهي مُون حَبِيبَ طَعْنُوڻِي تَنُهَن جَو

(To =) Upon me (is) thy reproach, o my friend!
Sh. Mūm. Rāṇō II, 14.

ڪَاڪِئَان وَنَجُ مَ ڪِيڏَهِيَن رَاڻَا تَو نَ رِهَاءَ

Go not away from Kāk anywhere, o Rāṇō, it is not right for thee. Sh. Mūm. Rāṇō I, Epil.

اَوَهَان ڪهي بَهَتَ نَ تِهِي ڇَهَڏِي * تُون مَ بَهَجُ

Bhīṭa does not give you up, and thou do not run away! Life of Abd-ul-Latīf, p. 21.

3) When the personal pronouns are accompanied by an attribute in the inflected case, they must precede it in the Formative.

گَر ڪَو بَهِيَرُو ڪَانْدَهَ مُون نِيَانِي جِي نِجَهَرِي

Make some turn, o husband, to the hut of me, the lowly one! Sh. Dāharu III, 1.

وَو مُون نِيَانِي تَان ڪِي نَ ڇِيُو

Woe, by me the humble one nothing was then said! Sh. Dēsī IV, Epil.

ڏِينْدَا مُون ڏُڪهي ڪهي اَللَّهَ لَکِ اُهَنجَانُ

They will give to me the afflicted a sign, for God's sake. Sh. Kōh. III, Epil.

1) This may be done easily by a passive construction, as:

مُون اَوَهَان ڪهي هِن جِي هَتِهَ بَخَشُ ڪِئُو

I have presented you into his hands, i. e. made a present of you to him. Amulu Mān. p. 148.

§. 73.

II. Demonstrative pronouns.

1) There is no personal pronoun of the III pers. (Singular and Plural) in Sindhī, its place being generally supplied by the demonstrative **هُوَ** that, he, she; but if a distinction between a nearer and a more distant object is to be made, the demonstrative pronoun **هِي** this¹⁾, is referred to the object near at hand, and **هُوَ** to the more distant one. When the subject (or object) of the sentence immediately preceding is to be taken up again by a pronoun, the demonstrative pronoun **سَو** is used.

جڏهن ڪنڪ اُن جي مَرَنَ جي اُن جي ڪن تي رسي

When the groan of her dying came upon her ear.
Sindhī Read. B. p. 64.

تُون مُرَسُ اُنهيَن هُو مِهري

Thou art a man, she a woman. Amulu Mān., p. 147.

هُنَ ڪهي رَاتِ رُوحَ مِينَ هي تها بهائين هي

That one has in his mind (the word) 'night', these ones think this. Maj. 34.

1) **هي** is also used idiomatically in the following way:

نَه تَه هي مُلڪَ هي تُون

Otherwise this is the kingdom, this thou, i. e. I will have nothing to do with the kingdom nor with thee. Amulu Mān. p. 141.

2) The demonstrative pronoun **سَو**, when joined to a personal pronoun, signifies 'therefore'; as:

عَمَرَ سَا اَنُتُون ڪينئي پَتُ پَهريَان سُميرَا

O Umar of the Sūmirō clan, therefore how shall I put on silk?
Sh. Um. Mārui VII, 6.

تو ڪهي ڏيو نولڪهو هار ڏنو سو به مون جهڙي هتھ مين ڪٿو

The Dēv has given thee a necklace of nine lakhs; that also I snatched away and took to hands. Amulu Mān. p. 147.

هي مڙئي مينهنون منجهانئس تهيون آهن سي پنهن

جيون وٽھ

All these buffaloes have come out of it (= were born); take them as thy own. Sindhī Read. B. p. 61.

2) The demonstrative pronoun اهو, this very, refers emphatically either to an object near at hand, or just mentioned or immediately following, and اُهو that very to a more remote or afore mentioned one. اجهو this here, and اُجهو that there, are only used in a local sense.

جيڪڏهن اها ڪمال ڪئن جو بادشاهه ٻڌهندو

If ever this very (just mentioned) word the king of the mice shall hear. Sindhī Read. B. p. 63.

اها ته منهن جي بهين آهي

That very one then is my sister. Amulu Mān. p. 149.

3) In the Accusative the demonstrative pronouns commonly take the postposition ڪهي, if they refer to persons (or animate beings generally) which are to be rendered more prominent; but if there be no stress laid on the demonstrative, the uninflected form of it is used. If the demonstratives refer to things or if they precede adjectively another noun in the uninflected form, they remain uninflected in the Accusative, if the postposition ڪهي be not required for reasons stated at §. 69, 3.

تَنهن هِننِ كهِي ٿِسي كهَنِي دَرُ پَاتو

She, having seen these, locked the door. Amulu Mān. p. 149.

جَدِهِن هو لهو تَه مُون كهِي اچي خَبَر ٿِجو

When you find it, come and give me intelligence. Matth. 2, 8.

پوءِ اهو آن ٿِسنديس تَه تُو كهِي ٻانهِي ٿِئاري موڪلينديس

Then I shall see that, (and) then send to you a slave-girl. Amulu Mān. p. 150.

هي وَن نه لَهَنڌاءِ هوءَ وَن اوڏانهِن كهَنا

These trees you will not obtain; those trees there (are) many.

§. 74.

III. The relative and correlative pronoun.

1) The relative pronoun¹⁾ in Sindhī is جو, who, which, and the correlative سو that, which usually takes up the relative. Besides the relative جو, the indefinite pronouns جيڪو whosoever, جيڪي whatsoever may also correspond to the following correlative سو. The place of the relative pronoun may also be taken up by a relative adverb. Instead of the correlative سو a demonstrative may be used, if the stress be laid upon it.

The sentence headed by the relative pronoun may either precede or follow that commenced by the correlative سو, according to the emphasis laid on either

1) The relative جو, when followed by a personal pronoun in the same sentence, signifies 'as' (Lat. quippe qui)

حَيْفُ مُنهن جي حَالِ كهِي جا ٿِيهي آئون بيڪار

Woe to my state, as I am bad and useless! Maj. 756.

pronoun; for the sake of emphasis the correlatives may be repeated.

When the relative (and correlative) refers to a pronoun of the I or II person, the verb of the relative sentence is usually in the III person, and not in the I or II person.

In poetry either pronoun may be dropped.

جَنُهِن كِيدِي بِلِي هُوَكَارِئُو سُو پُنْ بَهَجِي وَئُو

That, which shouted: a coward (is) the cat, ran also away. Sindhī Read. B. p. 64.

جِي تُون بَيَّتَ بَهَائِيِن سِي آيَتُون أَنِهِيِن

Those, which thou considerest as verses, are signs. Sh. Suh. IX, 6.

سَنَكِي تَهِيَنْدُء سُو جِيَكِي جِيِنْدِيَن جَكْدِيَسَ كَهِي

That will be a companion to thee, whatever thou prayest to the Lord of the world. Mēnghō 8.

سُوئِي سَانِيَه مُنْهِن جُو سَاَجَنُ جِتِ سَنْدُوَم

That is my native country, where my sweetheart (is). Maj. 86.

لَاهِيَان جِي نَه چَتَان آلا اُنِ مَه وَسِرَان

May I not be forgotten by them, whom I do not drop out of (my) mind. Sh. Sām. II, 4.

جِي جِي وَنَ چَنَكُو پَهَلُ نَه تَهَا ٲَن سِي سِي وَٲَهِي بَاه

مِيَن تَهَا وَجِهَجَن

Those trees, which give no good fruit, are cut off (and) thrown into the fire. Matth. 7, 19.

آن جَا چَهٲِي چَهٲَرِيَن سَا كِيَم رَسَنْدِي كِيَنِي

I, who is (= am) given up in the mountains, how shall she (= I) arrive at Kēč? Sh. Dēsī, III, Epil.

2) The relative pronoun (and, as the case may be, the correlative) usually precedes the substantive, to which it refers, but the relative may also follow, if the substantive has one or more attributes. The subject of a sentence is frequently first expressed by a demonstrative pronoun, and then taken up by the relative and correlative, to render it more prominent.

جَا بِلِي پَنهن جي بَارَ ڪهي تهِي ڪهائي سا ڪٿي ڪهي
ڪڏهين جهڏيندي

Which cat (= a cat that) eats her own young one, will that ever give up a mouse? Sindhī Read. B. p. 53.

سو سوڌوڙي جهڏ جنهن جواهر ناهي ڪو

Give up that traffic, in which there is no jewel. Sh. Surāg. IV, 8.

فقير جو پُڄڻائي وارو هو تنهن ڪهي خبر پئجي ويئي

The faqīr, who was powerful (in magic), to him information was brought. Amulu Mān. p. 147.

ڏڙڏ ڊيوانو دھاريو جو پڙڙي پڙهي

سو تنهن جي دهئي سين ڪهلڻو هته هني

A mad, strange thief, a foreigner, who reads (studies), Shakes laughing hands with thy daughter. Maj. 240, 241.

هو جي وڏا وير وريام سي سڪهنا وٺا سنسار مون

Those, who were great men (and) warriors, went destitute out of the world. Menghō 4.

4) The relative and correlative pronoun may in the same sentence be subject and object, so that the sentence is doubly correlative, the object, if a pronoun of the III person, being likewise expressed by the relative and correlative.

جِي جَن جَا سِيگَرُو سِي ميڙين ڪهي تن

For whom they are longing, with them join them.
Maj. 203.

سو وَڙ سيڙي ڪن جو وَڙ جڙي جن سان

That kindness they bestow, which is bestowed on them. Sh. Surāg. IV, 4.

5) In the first member of a correlative sentence (or, as it may be, in the second) سو جو is occasionally used instead of the simple relative جو, which is then taken up again by a following correlative.

تن جنهن جي تانڪه سِي سجن هليا سپهر

Those friends, who are wanted, have gone on a journey. Sh. Sam. I, 24.

سِي قادر ايندا ڪڏهن تن جن جي تات

O Almighty, will those ever come, of whom the discourse is? Maj. 457.

6) With the correlative adverbs the correlative pronouns and adjectives may be joined in the same sentence.

وَحدُه لا شريڪ له جڏهن چيو جن
تن منجو محمد ڪارني هيڃان سان هنن
تڏهن منجهان ان اوتڙ ڪنهن نه اولڙو

When those, who said: he is alone (God), he has no partner,

Respect Muhammad, the intercessor, out of love with their hearts,

Then (none) out of them was entangled in a place, where there is no landing. Sh. Kal. I, 3.

جتي جيتريون لکهيون لوه قلم مين
تي تيتريون کهڙيون کهارن آيون

Where so many hours are written in fate,
There so many have come to pass. Sh. Maṣḍ. V, 9.

7) The correlative adjectives and adverbs (cf. §. 38, 2), when placed after each other, imply an indefinite sense. The same is the case, if a relative be joined with an interrogative.

بلي گن منجهان جيترا کيترا سرهائي سان کهائي ويئي

The cat, having eaten some (a number) of the mice with delight, went off. Sindhī Read. B. p. 64.

پاتشاهزادي جيئن جيئن چت بندهي دل وڻهي گڏهائيس

The princess, having enticed him somehow, having gained (his) heart, drew him out (i. e. got the secret from him). Amulu Mān. p. 147.

§. 75.

IV. The interrogative pronouns.

1) کيرُ who? is applied to persons and چها and کوه what? to things only; these three pronouns are used absolutely and not joined adjectively to another noun¹⁾; in which case the interrogative adjectives کيهو, کيهرو, کيهڙو which? and کيهڙو of what kind? are to be employed.

1) کيرُ is occasionally joined adjectively to a noun in poetry, as:

کيرُ منجون گره تي بانکو بلا جي

Which hero shall we send to the combat of the snake? Story of the snake v. 59.

The interrogative pronouns are not only used in direct interrogatory sentences but also in indirect interrogatory ones, when the governing sentence contains a negation; but if the governing sentence be positive, the relative جو is preferred. The same rule applies to the interrogative adjectives and adverbs.

پڪي سڏه ڏه اٿهم ته ڪير آهي

I do not know exactly, who it is. Life of Abd-ul-Latīf, p. 13.

آن به اوهان ڪهي نه تهو چوان ڪيرهي حڪم سان هي
تهو ڪريان

I also do not tell you, by what order I do this. Matth. 21, 26.

آن به چونڊو سانو جنهن حڪم سان هي تهو ڪريان

I shall also tell you, by what order I do this. Matth. 21, 24.

2) The interrogative pronouns (adjectives and adverbs) are frequently used, where a negative answer is expected.

قسمت قيد ڪياس نه ته ڪير اچي هن ڪوٽ مين

By fate I have been put into prison; otherwise who would come into this fort? Sh. Um. Mār. I, 8.

§. 76.

V. The indefinite pronouns.

1) ڪو some one, any one, when standing by itself, is applied to animate beings and ڪي to things only; but when ڪو is used adjectively, it may be joined to any noun; similarly ڪي also may be put before nouns, when a part or quantity is to be expressed, cf. §. 61, 3.

ڪم نہ ايندء ڪو بڻو پنهن جي پوکهڻي ري

Nothing else will be of use to thee, except what thou hast sown thyself. Mēnghō 10.

2) ڪو is now and then added to a personal pronoun (expressed or only implied in the inflexional termination of the verb) in an interrogative or negative sentence, for the sake of emphasis, with nearly the same sense as ڪي.

جهڙي تون ڪو چهڙين ويندين هوت نہ بهائيم هيئي

Wilt thou, having forsaken (me) go at all to the mountains? O lover, I did not think thus. Sh. Dēsī, III, Epil.

3) When ڪو is repeated in the next sentence, it signifies: one — another.

ڪو چوي ٿيس جن جسي مين ڪو چئي عقل پهرئوس

One says: a demon has fallen into (his) body; another says: his understanding is upset. Maj. 40.

§. 77.

The reflexive pronoun.

1) The reflexive pronoun پاڻ (Sing. and Plur.) 'self', always refers to the subject of the sentence (expressed or only understood); somewhat intricate is the use of its Genitive, the reflexive pronominal adjective پنهن جو, 'own'. When the subject of the sentence is a pronoun of the I and II person (expressed or only implied in the verb), its application is clear enough; but when the subject is of the III person (or any noun), the question arises, whether the possessive pronouns 'his', 'her' etc. refer to the chief subject of the sentence (Lat. *suus*), or to

some other subject (Lat. ejus etc.); in the first case the reflexive pronoun must be employed, in the latter a demonstrative.

اُتھي ڪھيگاري وڌي آدھر بھاو سان گڏجي پاڻ مين ويٺا

Having risen (and) greeted (and) having met with great respect (and) politeness they sat amongst themselves. Life of Abd-ul-Latīf, p. 36.

نِرمَلِ نظارو پيئي پَسايو پَنهن جو

O pure friend, show thy face! Sh. Sōr. I, 10.

پَنهن جن پيلن سودهو منجه خدمت شاه صاحب جي
اچي حاضر تهئو

Having come with his (own) servants to the service of Shāh Sāhib, he was present. Life of Abd-ul-Latīf, p. 31.

اُن بھاگي اُن جي سنجائن تي اچرچ ڪري ڀڄيئائس

That wealthy one, marvelling at his (the other's) recognising her, asked him. Sindhī Read. B. p. 61.

2) In addressing a person the reflexive pronominal adjective جو پَنهن is now and then used (like the Hindūstānī آف ڪا etc.), instead of the peculiar pronoun, that would be required, as: سانئين هي پَنهن جو مال آهي, master, this is your property, which under certain circumstances could also be translated: master, this is our property, when the spaker includes himself, as:

گڏهي منجو موش کي پَنهن جي ڏيهه ڌوار

Send forth some mice of our country and land. Story of the mice and the cat, v. 35.

3) The reflexive pronominal adjective **پَنهن جو** may also refer to the object (noun with postp., or Dat. and Acc.) immediately following.

پُتر پَنهن جي پي سَن دهِي پَنهن جي ماءُ سَن ويڙهائِن
آيو آنيان

I am come to make quarrel the son with his father, the daughter with her mother. Matth. 10, 35.

4) When the subject of a sentence is a noun with a possessive pronoun, the peculiar possessive pronoun (if such occur with a noun) must be used and not **پَنهن جو**, because the use of **پَنهن جو** would give quite a different sense. Similarly when the subject of a sentence is a personal pronoun and when in the next sentence, joined to the preceding by a conjunctive particle, a noun with a possessive pronoun occurs, the peculiar pronoun must be used for the reasons stated above.

ڪو مُنهن جو مُنهن جي مُلڪ مين هجي پهلوان

(If) there would be in my kingdom some hero of mine. Story of Shamsādu, v. 40.

آئون حُڪمي مارتُھون آنيان ۽ مُنهن جي هتھ هيٺھ
سپاهي آنيان

I am a man under authority and under my hands are soldiers. Matth. 8, 9.

5) The subject, to which **پَنهن جو** refers, must occasionally be gathered from the context; but when thus used without a clear subject, to which it may be referred, it generally implies the I person (Singular or Plural).

ڏيھ ڀنھن جي ڪھون ڏور تھي وڃي ڪتھڻين جي قسبت

Having removed far from our country may our lot be made any where! Story of the cat and mice, v. 20.

6) ڀنھن جو is also used substantively, signifying my, thy etc. property, friends or people.

ڀنھن جو وٺھ ۽ وڃ

Take what is thine and go. Matth. 20, 14.

SECTION II.

THE VERB.

Chapter VI.

§. 78.

The Infinitive.

1) The Infinitive as well of neuter as of active (causative) verbs is treated in Sindhi as a regular substantive. The complement (object), which is required by an active verb, is subordinated to the Infinitive either by the Genitive or by the Accusative in its uninflected form, or governed by the postposition ڪھي.

جڻ جت دھارن مَعْدُور جو مَس تھڻي

The living (= life) of the disappointed one gets on with difficulty without the Jat. Sh. Ābirī V, 9.

مُغل ترارئون ڪھڻي شاھ جي مارن لاءِ آيا

The Mughals, having taken their swords, came to kill the Shāh. Life of Abd-ul-Latīf, p. 15.

سُورِي چَرَهَن سِيچَ پَسَن اِيئي كَم عَاشِقِن

To ascent the impaling stake, to see the (nuptial) bed, this is the business of the lovers. Sh. Kal. II, 8.

تَنِهِن كِهِي مُورَهِيَن جُهِي مَنجِه رَكِهَن جُوگِ نَاهِي

It is by no means proper to put that into the house. Sindhī Read. B. p. 65.

2) The Infinitive is added as an expletive object to the verbs *ڏيڻ* to give leave, *جهڏن* to let go or allow, *ڪهرن* to desire, and partly also to *سڪهن* to be able. But when the verb, which subordinates an Infinitive, requires an object (Accus.), it puts the same in the Accusative, according to the signification of the finite verb.

لُرَڪَ نَ لِيڪِهَن ڏيَن ڪِرِئو پُون قَلَمَ تِي

Tears don't let me write (lit. give no writing); dropping they fall upon the pen. Sh. Um. Mār. II, 9.

مُغَل شَاهَ صَاحِبَ كِهِي آچَن نَ ڏيڻدا هُئا

The Mughals did not allow the Shāh Sāhib to come (lit. gave him no coming). Life of Abd-ul-Latīf, p. 15.

نَر پَڪِهِي وَهَن نَ تِهِيُون جِهڏيَن

They do not allow a male bird to sit down. Amulu Mān. p. 141.

اِنهي كِهِي ڪَهَن نَبِيَن ۽ دَهَرَمِيَن ڏسَن ڪَهريو هُو

Many prophets and pious people had wished to see this very (sight). Matth. 13, 17.

3) The Infinitive may also be turned into an adjective by the accession of the Genitive case-sign *جو*. In this case the Infinitive itself is strictly treated as a

substantive, as regards its government, and جو is nearly used in the same sense as جهو or جهڙو, cf. §. 67, 11.

پَر مَنگَر مَچَہن جِي کَہَن جَو کِي نہ هُو

But he was not of the eating of the crocodiles, i. e. he was not destined to be eaten by the crocodiles. Story of Rāe Diācu p. 1.

هِي مَکَالِه رَمِي چَرچِي ۽ نہ تِهَن جِي آهي

This word is mere joke and impossible.

Chapter VII.

§. 79.

The Gerundive.

1) The Sindhī derives from the Infinitive of active verbs a regular Gerundive or participle future passive (cf. §. 8, 12, b; §. 46), which agrees with its subject in gender and number, except the construction be rendered impersonal by the use of the postposition کهي, cf. §. 94, 5. The agent is put in the Dative (like in Latin) or expressed by a pronominal suffix.

تَو کهي جِي کَو فَرِيَادُ کَرِنُو هُئي سَو تُون اچي کَر

If by thee some complaint is to be made, come and make it. Amulu Mān. p. 150.

مُون کَهَان جِيکِي تَو کهي پَائِنُو آهي سَو خَيْرَات آهي

Whatever thou hast to get from me, that is alms (i. e. given in alms). Matth. 15, 5.

هَانِي جِيکِي چَوَنُو هُئي چَو

Now, whatever thou hast to say, say. Amulu Mān. p. 143.

2) But when the construction is rendered impersonal by the use of ڪهي or when a Dative occurs in a sentence, the agent must be expressed by the Instrumental, to avoid the double use of ڪهي.

هِنَ ڪهڙي ڪهي تُو جهَلَنو هو

Thou shouldst have seized this horse.

جو تُو ڪهي مُون لِهَنو آهي سو ڏينم

What is to be got by me as regards thee (i. e. from thee), give that to me. Matth. 18, 28.

Chapter VIII.

The Participles.

§. 80.

I. The participle present.

1) The participle present agrees as a regular adjective with the subject of the finite verb (expressed or implied).

Is it used, when an action is to be described as lasting or continuing, for which purpose it may be repeated.

سڄي شهر جو شِڻ ڪري ڪُهَندا ڪُهَندا پاڻِشاھ جي
ڪهڻين مين آيا

Having made the tour of the whole city they came, wandering, wandering to the lanes of the king. Amulu Mān. p. 140.

مَتِهَن ٿِيڪ ٿِيڪڙا چنڪَهَندا اچن

Upon them (i. e. on their heads) are (large) baskets and (small) baskets; groaning they come. Sh. Um. Mār. VI, 12.

2) The participle present is very frequently used in the Locative Sing., terminating in *ē*, or with the emphatic *ī* or *hī*, in *ēī* and *ēhī*¹), to express an action coinciding with what the finite verb declares.

As regards the subject of the present participle, Loc., it is either the same, as that of the finite verb, or it may refer to another noun in the sentence (Genitive, Dative, Accusative etc., usually expressed by a pronominal suffix), or it may not be expressed at all, to be gathered from the context.

When the subject of the present participle Loc. differs from that of the finite verb, it is added in the Formative; the same is the case, if an attribute be joined to the subject (expressed or only understood) of the present participle. But if the Locative of the present participle requires a complement (an object), it is constructed according to the common rules.

ايندي ويندي هي حرف چوندو هو

In coming and going he used to say these words.
Life of Abd-ul-Lātīf, p. 47.

بکھ مرندي بکھيا کنهن کھان کي نہ کھرن

Dying of hunger they ask not from any one alms.
Sh. Ramak. VII, 7.

ڏوريندي منجه ڏونگرين ماڙهون ڪو مڙٽوس

Whilst searching about in the mountains some man met him. Maj. 122.

تان کھينديئي خماري چرڻو تھڻس چٽ

Then whilst eating her mind became drunk (and) mad. Maj. 178.

1) Occasionally *ēhī* is shortened to *ahī*, as: *سُينديهي* instead of *سُينديهي*.

جُئائيَ جي جوءَ ۽ چهُوڪرنِ ڪهي ڪهرَ مَنجِهَ هُوندي پُن
ڪهرَ مينَ نهَ جانجِ

The wife and children of a gambler, (although) being in the house, do not consider as in the house. Sindhī Read. B. p. 52.

پَسَندي پَر ڪهي ڏکھ سبھ ڏور تھڻ

In seeing the friend all (their) pains are removed. Maj. 818.

ميُو تُون موٽاءَ مون ڏُوندي راتِ وهاءَ

Turn thou back the camel; pass the night, whilst I am weeping. Sh. Mūm. Rānō I, Epil.

§. 81.

II. The participle past.

1) The past participle of neuter verbs agrees with its subject in gender, number and case; the form in 'alu' is used, when the participle passes more into an adjective. The past participle of active and causal verbs (implying always a passive sense) agrees likewise with its subject in gender, number and case, except the construction be rendered impersonal by the use of the postposition ڪهي (cf. §. 94, 5).

2) The past participle of active (and partly also of neuter) verbs with a passive signification, is used also substantively, cf. §. 62, 2, and may therefore be constructed with a postposition.

چَارِيَن جُو چِيُو ڪَري قَاصِي تَهِيُو قَهَارُ

The Qāzī, having done the word (= what was said) of the scouts, became a tyrant. Maj. 296.

بِهَڪِي پُنْجَانَاءَ پَدَمَانِي پَرِي تَهِيُو

After being broken it became beyond (= more) a thousand billions. Sh. Surāg. IV, 17.

3) The past participle of neuter and active verbs is frequently used in the Locative Singular (cf. §. 80, 2); if the subject of the past participle do not differ from that of the finite verb, it is not expressed, but if it do differ, it is added in the Formative. But the subject of the past participle may also refer to a more distant object, or it may not be expressed at all, in which case the Locative is used absolutely. The impersonal construction of the past participle by means of the postposition ڪهي is also retained, though the participle be put in the Locative.

The past participle in the Locative is used substantively, but nouns, depending thereupon, are idiomatically only put in the Formative, and not subordinated by the inflected Genitive case-sign جي.

اچي عَزْرَائِيلَ سَتِي جَاگائي سَسِي

By Azrāil having come, Sasuī was awakened whilst sleeping, i. e. in the state of being asleep. Sh. Ābirī VIII, 5.

اَلَا اَچِنِ اُوْدَ جَنِ اَئِي مَنُ سَرَهَوُ تَهِي

O God, may those come, by whose coming (my) heart becomes glad. Sh. Dēsī III, 5.

مُونِ اَبْتِهِي هَلِيَا بَنَدَرِ جِي تَرَنِ

Whilst I stood upright, they went to the landing-places of the harbour. Sh. Sām. II, 2.

وِيَجَنِ وِيَتِهِي دُوسُ پِيهي دَرِ آئِيُو

Whilst the physicians were seated (lit. in the state of the physicians being seated), the friend entering came to (my) door. Sh. Jam. Kal. II, 10.

اَڪَہَرُ چَہَتَہِي ھِيڪَڙِي بَہُون جِي نَ ڳَہَن

Those, who do not understand much, after one letter has been touched. Sh. Jam. Kal. V, 29.

ڏِتَہِي ڏِوَتَہِيڙَن ڪَہِي تَہِيڙَم ڏِئِنَہ ڪَہَنَا

Since I have seen the *Dōthīs*, many days have passed to me (lit. In the being seen the *Dōthīs*). Golden Alphabet XXVIII, 2.

وِيتَہِي جَنَہَن وَتِ ڏِڪَہَنڊُو ڏَاڏَہُو تَہِي

Sitting near whom the pain becomes intense. Sh. Jam. Kal. VIII, 25.

ڪَہَاڊِي جَنَہِيَن ڪَہَتِ تَہِي اَچَن اُوچَہَاڙَا

Which being eaten coughing arises, vomiting comes on. Golden Alphab. XVIII, 10.

§. 82.

III. The past conjunctive participles.

The past conjunctive participles (cf. §. 47) very greatly facilitate the conjunction of the different members of a compound sentence and are therefore very extensively in use. They are translated according to the tense of the finite verb.

1) The past conjunctive participles commonly refer to the subject of the finite verb, and in a passive construction, to the agent (Instrumental); but when to the past conjunctive participle of تَہِيَن an attribute is added, it must remain in the Nominative, though the subject (agent) referred to be in the Instrumental.

مَتَ مِينِ وَجَہِي ھَتَہِيڪَا ڪَڙِي سَاڏَہِي رَڪَہُ

Having thrown (them) into the jar, having secured (them) take care (of them). Life of Abd-ul-Latīf, p. 11.

مَرِي رَهَنَدِين مَجَنَّا اَسَاتِجِي اُنَجَ

Thou wilt go to die, Majnō, being dried up by thirst. Maj. 407.

دِيسَان دِيَوَ كَهَنِي كَرِي مُون كَهِي نِثَوَ اَهَرَمَنَ

The Dēv Ahriman having taken me from the country carried me off. Aḡāib v. 119.

تَذَهِن سَدُّ سُنِي سَرَهِي تَهِي چَت مِين چِيَانَتِين

Then having heard the call, having become glad in (her) heart, she said. Maj. 702.

2) The past conjunctive participles may refer also to the object (Dative, Accusative) in a sentence, and in a passive construction one past conj. participle may refer to the agent (Instrumental) and another to the subject.

سَجَن جِي سَارِين تَن رَوِيَو وَهَامِي رَاتَرِي

To them, who remember (their) friends, the night passes in weeping. Sh. Jam. Kal. I, 18.

تَرَسِي طَبِيبَن چِيتَهِي هُونَدَ چَنگَا كِيَا

Having tarried they would possibly have been cured by the physicians having applied plaster. Sh. Jam. Kal. II, 5.

3) In an impersonal (neuter) or passive construction the past conjunctive participles may be used absolutely, without any reference to a subject, which must be gathered from the context.

رَات وَهَانِي رُنَج مِين اُچِي مَآي تَنُهِين

The night was passed (by her) in the desert, having come to that very place. Maj. 745.

اَنَ جِي پاڇهي ڪهي ميڙي بي هنده نِن چنڪو آهي

Having collected the remnant of the grain, it is good (for me) to carry it to another place. Sindhī Read. B. p. 56.

هُن ڪهي * سَنَدَسِ جَال * بَارَن ڪهي * چيڪي اَتَهِسِ

تَنهن سَبَه ڪهي وِڪني قَرَضِ پاڙجي

Having sold him and his wife and his children and whatever he has, the debt shall be paid (scil. by you). Matth. 18, 24.

ڪوھ ڪبو ڪهي تَن سَجي سُنائي مَگالَهڙي

What shall be done to them, having made them hear the whole matter? Sh. Jam. Kal. V, 29.

4) The past conj. participles are also now and then used in the sense of the Latin Ablative absolute, when the subject of the finite verb differs from that of the past conj. participle. But constructions of this kind are rather exceptions.

اِنِي پَرِ مِڙِي پليون مَري پاڇهي ساري مَڙتَه مَنجَه بَ

پليون بچون

After all cats had died in this very manner, two cats in the whole town were left alive. Sindhī Read. Book p. 63.

5) Some past conj. participles are used quite adverbially, as: *مَڙِي*, *مَڙِي*; *مَڙِي*, *مَڙِي* 'again' (lit. having returned or caused to return); *مَڙِي* with the postposition *مَڙِي* from (lit. taking from); *مَڙِي* intentionally (lit. having known, understood), or *مَڙِي* or *مَڙِي* and *مَڙِي* being alliterations.

پرين ونج مہ پرتيھري موٽي چيس ماء

Friend, do not go to a foreign country, his mother said again to him. Maj. 83.

هن کھري کھان وٽهي تنهن جي دهئي چنڪي بهلي تهي

From that hour her daughter was made whole. Matth. 15, 28.

Chapter IX.

The tenses of the verb.

§. 83.

I. The Present.

1) The Sindhī has two forms for the present tense, one identical with the Potential, to which the inflexional increment تهي, تھو etc. is added, the Present indefinite, and the other being compounded with the present participle and the auxiliary verb آھيان etc., the Present definite.

The present tense of the passive voice is formed in the same way as that of the active voice, but its use is very restricted, neuter verbs being substituted wherever possible.

There is also a simple and compound Potential, as well of the active as of the passive voice, to express the idea of the present tense (cf. §. 90).

2) The first form of the Present tense, the Present indefinite, expresses our common Present, i. e. an action begun and still continuing in the present.

The increment تھو may optionally follow or precede

the verb¹), but when the verb commences a sentence, it is put after it (poëtry excepted). In poëtry تَهو is often separated from the verb by some other words, either preceding or following it.

When the negative adverb نَ, 'not', accedes to the verb, تَهو immediately precedes تَهو, and both the verb²); but in an interrogative sentence, or when a particular stress be laid on the verb, they may as well follow it.

In poëtry تَهو is very frequently omitted and the Present indefinite then coincides with the Potential, so that only the context can decide, whether the Present indefinite or Potential is intended. In prose also تَهو is dropped, when the interrogative pronoun چها what? and the adverb جان when, precede the verb.

Instead of the increment تَهو the past participle پئو (from پون to fall) is also used, but with this difference, that a more enduring action is thereby implied.

سارِئو سانِبِهَرَن کھی تھی سَتون ڈِٹی سَهَس

Remembering (her) guardians she gives a thousand blows. Story of the cat and mice v. 11.

تَهو حُکمَ هَلَائِي پَانِهِن جَا مَالِکُ مُلکِ دَهَنِي

The king, the Lord of the kingdom, executes his own orders. Ajāib v. 5.

بُندَهَنَدَا نَ تَهَا بُندَهَن سُبَجَهَن بِ نَ تَهَا

Hearing they do not hear nor do they understand. Matth. 13, 13.

1) When an interrogative pronoun or adverb, as چها, چهو etc., occurs in a sentence, it generally attracts تَهو.

2) But when in a sentence نَ — نَ neither — nor, occurs, the adverb نَ is put before that noun, on which the stress is laid.

تَنِ وَنُهَيْنِ وَيَزْهِيچَنِ كَهِي رُتَانِ رَاتُوڌِينَهَ

For those rich inhabitants of the jungle I weep nights and days. Sh. Um. Mār. II, 11.

جَانِ ڌِسَنِ تَهَ هِڪِڙِي وَڌِي گَارِي بَلَا وَيْتَهِي آهي

When they see, one big black snake is seated (there). Life of Abd-ul-Latīf, p. 16.

3) When occurrences are related, as the narrator or person, he speaks of, saw them, the Present is frequently used, in order to transfer the hearer to the scene of action. The same is the case, when the thoughts are given, which somebody had at a time.

جڏهن مُغلنِ شاهه صاحبَ كَهِي ڏٺهو تَهَ كَهَرِ مَنجِهَ وَيْتَهُ آهي

When the Mughals saw the Shāh Sāhib, that he is (= was) sitting in the house. Life of Abd-ul-Latīf, p. 15.

چها ڏسي جو ٻارِ پڇا چونسِ پَنَن مَنگَن مِينِ رَاتِ
ڏينُهَ پهرَن تها

What does he see? that his children (and) his wife go night and day about in begging. Sindhī Read. Book, p. 62.

انهي مامي مَڪانُ شاهه صاحبَ جو جوڙي ويٺها جهو تَهَ
شاهه صاحبُ هِتِ آهي

Having there built a shrine of the Shāh Sāhib in that very place they sat down: 'because the Shāh Sāhib is here'. Life of Abd-ul-Latīf, p. 26.

4) The Present is also now and then used for the Future, to signify thereby, that the action will be done forthwith.

تُون هَآئِي آرَامُ كَرِ آسِين تَهَا ٿِسُون

Take thou now rest; we see (i. e. shall see). Amulu Mān. p. 149.

5) The second form of the Present, the Present definite, denotes a lasting or habitual action. The auxiliary is occasionally dropped, especially in sentences of general import.

جيڪو تَنهن جي مَرَضِي سَارو هَلندو سو مُنهن جو بهاءُ
ءَ بهين ۽ ماءُ آهي

Whoever is walking according to his will, that is my brother and sister and mother. Matth. 12, 40.

ماڙهون ڏيئي ميهنا مون ڪهي ڪندا ڪوھ

Why are the people giving me reproaches? Sh. Maṣḍ. V, 14.

§. 84.

II. The Imperfect.

The Imperfect denotes a past action, which is incomplete in reference to some other past action. It implies therefore duration, habit or frequent occurrence.

جيڪڏهن شاھ صاحبُ انهي ڪوٽه ڏي ويندو هو تہ
مغل سانس وڙهندا ها

Whenever the Shāh Sāhib was going to that very village, the Mughals were quarrelling with him. Life of Abd-ul-Latīf p. 15.

§. 85.

III. The Aorist.

I. The simple Aorist.

The Aorist implies indefinitely, that an action took place in past time. It is therefore commonly used in narrations, where past events are reported irrespectively of their duration. We may therefore translate the Sindhī Aorist either by the Imperfect or Perfect.

The Aorist of neuter verbs has an active meaning; some neuter verbs though (implying a passive sense) may also be constructed with the agent in the Instrumental.

Active verbs are constructed passively in the Aorist (Perfect and Pluperfect), the agent (subject) being put in the Instrumental and the past participle agreeing with the subject (properly the object) in gender, number and case (cf. §. 92, 2), or being constructed impersonally by the use of the postposition کهي (cf. §. 94, 5). It is understood, that the Aorist (Perfect and Pluperfect) of the passive voice is also used personally, agreeing with its subject (expressed or implied in the inflexional terminations) in gender and number.

آنئون ستي هوء هليا گاهئانئون کنواٽ

I was asleep, those went off, they drove away the young camels. Sh. Hus. VI, Epil.

مارئزن آئون جيڪس وييس وسري

Perhaps I have been forgotten by the dear Mārūs. Sh. Um. Mār. V, 13.

پاٽ پهرئي رات جو مگره پاسي مگايو

The bard sang the first night at the side of the castle. Sh. Sōr. II, 1.

رُجُن رَاتِ رَهِي ڏُونِڪَرِ جَنُهين ڏوَرِيَا

Who, having remained the night in the deserts, looked out for the mountains. Sh. Khāhōrī I, 3.

هُوءَ جِي ڪَاڪِ ڪَڪوَرِيَا تَن لَهِي نَ لَالِي

Those, who were made tawny by the Kāk (river), the redness does not leave. Sh. Mūm. Rānō II, 4.

2) The compound or habitual Aorist.

The compound Aorist with the indeclinable increment **تَهِي** denotes in the first instance, that an action was done repeatedly in past time or for any length of time; it is therefore chiefly used, when an occupation, habit or manner is to be described. In the second instance it implies, that an action had been commenced in past time and was still going on at the time mentioned, and in this respect it nearly coincides with the Imperfect, with the only difference, that generally a simple Aorist corresponds to it.

The increment **تَهِي** is usually put before the verb, but it may also follow it; it may be also separated from the verb by some intervening words, in the same way as **تَهُو**. Instead of **پِيئي تَهِي** (the Locative of **پِيئو** with emphatic **ī**, instead of **پِيئي** **piēī**), is also used, which more strictly points out commencement and continuation.

جَتِي رَاتِ تَهِي پِيئِسِ تِي سُهِي تَهِي رَهِيُو

Where the night used to befall him, there he used to sleep. Life of Abd-ul-Latīf, p. 21.

ڪَارَن قُوتِ پَنُهِن جِي تَهِي لَڪهين ڏِنَانِئين لَاهَ

On account of her food she used to make lakhs of jumps. Story of the cat and mice v. 13.

ڪِڪِرا ڪَرْبَلَا جَا مَادِرِ تَهِي مِيٽِيَّاسِ
پَهَن تان رَت پَهڙا عَلِي تَهِي اُڪَهَتَهَاسِ

The pebbles of Karbalā his mother was gathering,
;Alī was wiping him away from the wounds the
drops of blood. Sh. Kēd. V, 2.

تَنبُورَ حُجَرَن مِين پَانُهِين پَان مَرَادَا پِي وَگَا مَنجَهَانَن
هِي تَنوَارَ پِي آئي

The drums in the cells went on sounding by them-
selves as they pleased, and from them this tune was
coming. Life of Abd-ul-Latīf, p. 36.

جَدِهِن شَاهُ جَمَالُ پَنُهِن جِي مَکُوڙَه ڏِي تَهِي وَڻو تَه
پِي ڏينَه شَاهُ صَاحِبُ وَصَالُ ڪِڻو. پوءِ جَدِهِن شَاهُ جَمَالُ
شَاهُ صَاحِبَ جِي لَڏَانِي جِي مَگَالِه بَدِهِي تَدِهِن موڙِي
پُڙِي تَهِي آيو

When Shāh Jamāl was (as yet) going to his village,
the Shāh Sāhib died on the second day. Then when
Shāh Jamāl heard the message of the removal of the
Shāh Sāhib, he was coming again behind (the mes-
senger). Ibid. p. 6.

§. 86.

IV. The Perfect.

1) The Perfect denotes an action, that is completed
and finished in the past, so that it extends to the
Present.

نَه ڪِي تَهِي جِيَان نَه ڪِي مِي أَنِهِيَان

I do not live at all, nor am I at all dead. Sh.
Hus. IX, 16.

اُتَهَ مَ اؤِري اَنِ اَنُونِ ڏاڪهنِ ڏدهي اَنِهيان

Do not bring near the camels, I have been tormented by the camels. Sh. Dēsī I, 14.

2) The Perfect is occasionally used to represent an action as done already, whereas it is intended or expected, that it will be done forthwith.

پَري ڏتھو تہ هائي هلاڪُ تھڻو آهي

The fairy saw, that he is (has been) now done for. Amulu Mān. p. 151.

§. 87.

IV. The Pluperfect.

1) The Pluperfect denotes remote past action, which has taken place previous to some other past event mentioned or understood. But in this connexion its use is not strict (as in Latin), the Aorist commonly being employed, where we would expect a Pluperfect.

ڪنھين شھر مين پڻو هو ڪڪھن جو ڪالُ
اُهي ماڙھون ڪاهي مال ڪنھن اوسر سان اُتھي ويا

In some town there had fallen in a dearth of grass;
Those people drove off their cattle and went away
at (with) some opportunity. Story of the cat
and mice, v. 5. 6.

اُهو ويندھو جي پري چڻو هو تڏي ٻانھي جي ڪهڙي
مين ودهانئين

As the fairy had told, so she threw that very nose-ring into the jar of the slave-girl. Amulu Mān. p. 150.

اَوَانِ ڪَا ڏٺهي ڏوتھيا هون تي وٽِ هُئي

Had you seen (when you were there) some one at the side of (her) sweetheart, o *Ādōthīs*? Sh. Hus. VI, Epil. 2.

2) The Pluperfect is frequently used in *Sindhī*, where we would use an Imperfect or Perfect. When an action is represented, from the point of the speaker, as completely past some time hence, so that its results were already clear at the time mentioned, or when it is implied, that since an action has taken place, something else has happened, that could be said about it, the Pluperfect is used and not the Aorist nor the Perfect. The *Sindhī* idiom is much more accurate in discerning the different shades of meaning, than the English, and the correct use of this tense requires therefore a careful attention.

هڪڙي ڏينھن شاھ جمال شاھ صاحب وٽ ويٺو ۽ ٻيا پڻ
ڪھڻا فقير ويٺا هئا

One day *Shāh Jamāl* sat with the *Shāh Sāhib*, and also many other *faqīrs* were sitting (i. e. had seated themselves before). Life of *Abd-ul-Latīf*, p. 5.

مخدوم صاحب ڪهي سده پيئي ته ميان نور محمد شاه
صاحب جي دَرَسَن ڪَرَن لاءِ وٺو هو.

Maḡdūm Sāhib received the intelligence, that *Miā Nūr Muhammad* had gone (but was no longer there) to have an interview with the *Shāh Sāhib*. Life of *Abd-ul-Latīf*, p. 29.

§. 88.

V. The Future and Future Past.

1) The Sindhī has two forms for the Future, the simple or indefinite Future and the Future definite.

The first form corresponds to our common Future and denotes a future action in general, the latter form implies, that the future action will last or endure for some time.

اُتھ چارينديس اُن جا ميان جهلي مهَار

I shall graze their camels, having seized the bridle of the camels. Sh. Hus. IX, Epil.

اُنهي محلّ سفيد ديُو وِت سُو پريُون نچنديُون هونديُون

At that very time an hundred fairies will be dancing near the Dēv Sufēd. Amulu Mān. p. 144.

2) The simple or indefinite Future is used also to denote possibility, inclination or doubt.

پاتشاه تُو كهي آنئون هڪڙي مگالھ ڪندس

O king, I will speak one word to thee. Amulu Mān. p. 143.

اي چهوگر ڪو كهتو اسان كهي ڏيندين

O boy, wilt thou give us a ram? Life of Abd-ul-Latīf, p. 17.

3) The Future indefinite is also used for the Imperative, when an order is not strictly given, but when it is expected, that it will be done spontaneously; it may therefore alternate with the Imperative.

پنهن جي ماء پي كهي آدر ڏي ۽ پنهن جي پاڙيسي

كهي پاڻ جهڙو كهڙندين

Honour thy father and thy mother, and love thy neighbour as thyself. Matth. 19, 19.

4) The past Future is seldom to be met with in the sense of a strict past future action, which should have taken place, before another action will be possible, but it generally implies uncertainty, doubt or possibility in reference to a past action, as: **هو آيو هوندو**, he may have come. Instead of the past Future the Aorist is commonly used in Sindhī, especially in conditional sentences; see §. 98, 6.

Chapter X.

The Moods.

§. 89.

I. The Indicative.

The Indicative represents an action or thought as real, and is therefore used, not only when matters of fact are related, but also when suppositions (in conditional sentences) are considered as really taking place (cf. §. 98b, 3). The Sindhī uses consequently the Indicative in such sentences, in which the speaker makes a subjective assertion, which he considers as true and real, whereas in the English idiom the Subjunctive would be used in such cases.

انهي كهان درياهه جي سير مين بوجن سو چنگو اتهس

It would be better for him, that he were drowned in the depth of the sea. Matth. 18, 6.

§. 90.

II. The Potential.

The Potential is, as stated already, the old Present and expresses therefore only present time; but by means of the present and past participle and the Potential of the auxiliary verb هُونُ, a Potential of the Present definite and Perfect may be formed; these compound forms however are of very rare occurrence.

1) The Potential, in its widest sense, denotes indefiniteness, possibility, uncertainty or doubt.

پوءِ بهانيان تهو آئون تو سان گڏ ماني كهان

Then, think I, I eat together with thee bread. Amulu Mān. p. 146.

جيڏيون ڪينئي ڪريان مون ان سين

Companions, how shall I act with (= towards) them? Sh. Ābirī VIII, Epil.

مون ڪهي هي ڪاڙهي نه ڪڏهين

Wilt thou not pull me out this wood? Amulu Mān. p. 148.

سزا ڏنوارن جي هته ڏنائس جيسين هي منهن جو

لهنو سبه پڇائي نه ڏئي

He delivered him into the hand of the tormentors, as long as he shall not repay all, what is due unto me. Matth. 18, 34.

2) The Potential serves also to express a usual or habitual action.

پاني پڻو پڻ ڪري سبه سڪائي سر

Drinking the water it makes (it, i. e. the river)

bare ground, it dries up the whole world. Nānga jō Quissō, v. 40.

پاڇهائي نه پاڙيان سرتيون سئي سان

A kingdom I do not compare with (my) needle, o companions! Sh. Um. Mār. VI, 18.

مون سين هلي سا جا جيئي متهوئي نه ڪري

That one shall go with me, who does not make (= consider) her life sweet. Sh. Ābiri VI, 2.

3) The Potential is frequently used in the sense of an Optative or polite Imperative, especially for the I. and III. person Singular and Plural.

ميان محبتن ڪهي هادي هوت ملن

O friend, may the lovers obtain (their) sweethearts as guides! Maj. 817.

هتي مبارڪ مڙني ڪهي حاصل ڪم تهئو سا حاج

May there be blessing to all! that our business (and) affair has succeeded. Story of the cat and mice v. 52.

آلا اوڻهي آئين جي نياپا نين

O God, mayst thou bring camelmen, who take off messages of love. Sh. Um. Mār. II, 9.

سڪها آئين سڪه مين اها خبر چار

Quickly, with speed, they shall bring this information and intelligence. Story of the cat and mice v. 38.

4) The Potential is used with the Interjections مان, شال would that, with the conjunctions م¹), not (prohi-

1) With نه the Potential may also be used, if the injunction be more strict.

bitive), مَتَان, مَچْهَن, جِم may it not be, that, lest; تَ that, تَوَزِي that, so that, in order that; جِي, جَان, جَو although; جِيڪَڏِهِن, جِيڪَر, جِي if (cf. §. 98 b, 1); and with the adverbs هُونْدَ, possibly, جُڪِيس, perhaps etc., if the sentence be indefinite.

وِيچَ مَ بَکِي ڏِي آلا چَنکِي مَ تِهَنان

O physican, do not give a powder! o God, may I not become well! Sh. Jam. Kal. II, 13.

مَوَٽِي مَنگَنهَارَ شَالَ نَ اچِين کَڏِهِين

Would to God, that thou, o beggar, wouldst not come any more. Sh. Sōr. II, 9.

کَاتِ تَ پَرِين قَبُولَ مِين مَچْهَن پَرِيٽِي کَهَتِ

Cut off, that thou mayst be approved, lest loss befall thee. Sh. Kal. II, 17.

اِيٿِين اُتَهَ اُتَهَاءَ جِينِي هُونْدِي رَاتِ هِتِ مِرَان

Thus, o camel, lift up (thy pace), that I may meet there (the friend) in the coming night. Sh. Khamb. II, 15.

اِهَرَوَ کَوَ چَهَالِ ڏِئَوَ جَوَ وَجِي اُنْهي وَکِي ٽِي پِئَوَ

Make some such jump, that ye fall upon that garment. Amulu Mān. p. 150.

ڏِيٽِي جَانِ جَبَّارَ کَهي هُنْدَ تَهِيْن پَرِيَانِ پَارَ

Having given (thy) soul to the omnipotent, thou mayst possibly be put into the track of (thy) friend. Sh. Surāg. III, Epil.

§. 91.

III. The Imperative.

1) The Imperative is restricted to the II. person Singular and Plural; for the other persons the Potential must be used.

The Imperative has two forms, the Imperative strictly speaking and the Precative (cf. §. 44). The Imperative expresses a command, whereas the Precative implies an exhortation, request or haste.

When a negation accedes to the Imperative, ٱ is used to express a strict negation, whereas ٱ is used in a prohibitive sense. With the Precative ٱ is commonly joined, but ٱ may also be employed, if the injunction be more strict.

شِيهِنَ چِيوُ تُونُ اَلْكَوُ ٱ كَرِ

The lions said: be thou not anxious. Amulu Mān. p. 151.

سُومَرَا سَاهِي تَنِهِنَ سَتِي وَجْهَ ٱ سَنَكْهَرُون

O Sūmarō, do not throw and tighten chains upon the chaste one! Sh. Um. Mār. III, 9.

آءِ اَوْرَاهُونُ سِيرِينُ ٱكْهِي ٱچِ ٱ ٱَاكْهَ

Come near, good friend, do not apply a funeral pyre to the afflicted one! Sh. Ābirī X, 5.

چِيكِي ٱَاىْ اَهِي سَوُ كَتْنِ كْهِي ٱ ٱِجَوُ

What is pure do not give to the dogs. Matth. 7, 6.

2) When two Imperatives are joined together by the conjunction **فَ** or **تَان**, the first Imperative is hypothetical.

سِكْهَا مَوْتُو سِپَرِين وَنَجُو تَان وَرِجَاهُ

Return quickly, o dear friend, if you mean to go, then return. Maj. 439.

II. THE SYNTHETICAL PART.

CONSTRUCTION OF THE SENTENCE AND CON- JUNCTION OF SENTENCES.

SECTION III.

THE SIMPLE SENTENCE.

Chapter XI.

Subject and Predicate.

§. 61.

In every sentence there must be a subject and a predicate; subject is called that person or thing, of which something is said and predicate that which is said about it.

1) The subject may be expressed either by a substantive or adjective or pronoun or numeral. It is not expressed, if it be a personal pronoun and its predicate a verb, except a stress be laid upon it, as:

آئون تھو ڏسان I see, but ڏسان تھو آئون I see (not you).

The subject must always be in the Nominative.

2) The Predicate may be expressed either by a verb, or adjective (participle), or substantive, or numeral with the auxiliary verbs هون to be and ٿين to become, to be.

The predicate may be joined to the subject in a threefold manner:

a) by way of asssertion, as: ڇوڪري ٺٽي ٿي the girl weeps.

b) by way of interrogation, as: کیرُ آیو who is come?

c) by way of command (or desire), as: وڻ go (thou).

3) The subject and predicate, if they be substantives or pronouns, may be nearer defined by an attribute. The attribute is commonly an adjective, but it may also be a substantive in the Genitive (with or without an adjective, pronoun etc.), on which another noun in the Genitive may depend again, as:

a great man came وڌو ماڙهون آيو

or: . this is a great man هي وڌو ماڙهون آهي

the Lord of the kingdom died ملڪ جو دهني مري وڌو

ملڪ جي دهني جو پتر مري وڌو

the son of the Lord of the kingdom died.

مغرب ملڪ جا ويندا سبه مري

All the people of the kingdom (of) Maghrib will go to die. Nānga jō Qissō, v. 51.

4) The subject and predicate, if they be proper names, substantives or pronouns, may also be nearer defined by a noun in apposition, as:

چين ولايت دور آهي the country (of) China is far off;

هي شهر ڪراچي آهي this is the city (of) Karāčī.

Chapter XII.

Concord of the subject and predicate.

§. 93.

1) If the predicate be a verb, it must agree with its subject in person, gender and number. This rule is strictly adhered to in Sindhī, even in such cases, where the subject in the Singular implies plurality, cf. §. 63, 1. 2. A subject in the Singular however may be constructed with the Plural of the predicate, when spoken of politely or honorifically, cf. §. 63, 3.

ماء پڻي جو چوڻ آئون نه تهئي موٽايان

I do not reject the word of mother and father. Amul. Mān. p. 142.

اُٻها پڇهن ڀر ته ڪٿي محمد ڪارني

Standing the strangers ask: where is Muhammad, the intercessor? Nānga jō Qissō, p. 15.

2) If the predicate be an adjective, participle, pronoun or substantive, from which a feminine may be derived (cf. §. 14), it must agree with its subject in gender, number and case. (In the same way every attribute must agree with its substantive in gender, number and case, whenever possible.)

تنهن جي ڪيرهي مرضي آهي

What is thy pleasure? Amulu Mān. p. 140.

متهون هڪڙي ٻانهي لتهي

From above descended a slave-girl. Ibid. p. 140.

سڀني صحابن سي ڏٺها جدا اوه جوان

By all the companions they were seen, those maimed young men. Nānga jō Qissō, v. 17.

گا ٻلي ٻارن سانڌهي هئي ڪنهن رنگ وڌي سين رسَ

Some cat was tending her young ones with some great love (and) pleasure. Story of the cat and mice v. 8.

Chapter XIII.

Enlargement of the sentence by a near and remote object.

§. 94.

1) The verb, which refers to the subject as its predicate, has a double form; it is either of the active voice, if the subject be active, or of the passive voice, if the subject be passive.

The active voice of a verb has a treble signification; it is either neuter (intransitive), or active (transitive), or causal. The verb is called neuter, if the action be restricted to the subject, as: هو تهو وڃي he goes; active, if the verb necessarily requires a (near) object or Accusative, as: هن ڪهي تهو جهلي he seizes him; and causal, if it requires one or two Accusatives.

2) Neuter verbs commonly subordinate only a remote object or Dative, as: مون ڪهي نه تهو وڃي it does not please me; but some neuter verbs may also subordinate a near object (Accus.), as:

رهي هليو سا راهه

He went that way. Aĵāib v. 44.

3) Active verbs subordinate a near object (Accus.), and, as the case may be, a remote one (Dative), as: ان ڪهي ماني ڏي give him bread. Active verbs may

also subordinate a double Accusative, one implying the near object and the other its attribute. In this case the first object is generally defined by the postposition *کهي* by means of which the construction is rendered impersonal and the concord between the object and its attribute dissolved, so that the attribute remains in the uninflected form of the Singular, though the object, to which it refers, may be a Plural. But both may also remain in the uninflected state (Singular or Plural). Some verbs govern a double Accusative, one of a person, and one of a thing, as *پُچھَنُ* to ask somebody a thing, though it may also be constructed with the postposition *کھان*, to ask from a person, or with *کهي*.

کۆزھيڻ کهي سٿهؤ جڙو

Make the lepers clean. Matth. 10, 3.

جانسين تهي جيان گاندھ نہ ڪنديس ڪو ٻڙو

As long, as I live, I shall not make any other (my) husband. Sh. Um. Mar. VII, 6.

رکھج روڙا رَمَضانَ جا زَر زَڪاتون ڏيڃ

Keep the fasts of Ramazān, give (thy) wealth as alms. Golden Alphabet 4, 7.

4) Causals, derived from neuter verbs, subordinate a near, and as the case may be, a remote object (§. 69, 6); and causals, derived from active verbs, may subordinate two near objects (a double Accusative), the first generally being defined by the postposition *کهي*, and the second remaining in the uninflected state (§. 69, 5).

وٽي واٽاڙن کهي ٿون پياري پَرَڪھ

Having made drink the travellers a bowl try (it). Sh. Jam. Kal. IV, 7.

5) Regular passive verbs can only be derived from active or causal verbs; for the passive form, which neuter verbs occasionally assume, does not essentially alter their signification.

In a passive sentence the near object (Accus.) is made the subject, and the subject of the active sentence is turned into the Instrumental¹), the remote object (Dative) keeping its place, as usual. But with the passive Present, Imperfect and Future the Instrumental is not used, the agent being expressed by means of the postposition *کہاں*, if it cannot be possibly avoided.

Of the passive voice only the past tenses (past participle passive) are in common use, the other tenses being expressed, wherever possible, by a neuter verb.

The past participle (passive) agrees either with its subject in gender, number and case (§. 93, 2), or the construction may be rendered impersonal, the past participle containing at the same time subject and predicate, in which case the (proper) subject of the passive sentence must be subordinated as a remote object by means of the postposition *کھی*, 'as regards', 'in reference to'.

This impersonal construction must always take place in the passive, when an active verb governs a double Accusative, one implying the near object and the other its attribute. The near object must in this case be subordinated by the postposition *کھی*, whereas the other object, as the predicate, remains in the uninflected form of the Singular, referring to the (neuter) past participle.

1) In a longer sentence, when the agent is separated by a series of words from the verb, the agent is frequently repeated for the sake of perspicuity, by adding a pronominal suffix, corresponding to the agent, to the verb.

But when a causal verb governs two near objects, the first (implying a person) must be subordinated as remote object by the postposition *کهي*, whereas the second is made the subject, with which the past participle agrees in gender and number.

تِنِي مَازَهُو جَو پُتَرُ بِ هِنِي كِهَانِ ڏَکھوڻِي

Thus also the son of man shall be afflicted by them.
Matth. 17, 12.

مَوْتُ قَبُولِئُو اُنِ ڏِتھو جَن ڏَکھِي کهي

Death was agreed to by those, who saw the afflicted one (lit. by whom it was seen as regards the afflicted one). Sh. Maṣḍ. VII, 16.

کِهڙِي سَبَبَ سَقِيمُ ڪِئُو اَوَهَانِ کهي آزارَ

By what reason (and) disorder have you been made ill? (lit. by what reason and disorder has it been made ill as regards you.) Nānga jō Quissō, v. 24.

پَاتِشَاهَ اَچِي صَيْفَلِ وَزِيرَ کهي اِها سَچِي مَکَالِهَ بُنْدَهَائِي

The king, having come, related this whole matter to the Vazīr Saifal. Amulu Mān. p. 142.

Chapter XIV.

Enlargement of the sentence by a nearer definition of the verb as predicate.

§. 95.

The simple sentence may be enlarged to a considerable extent by a nearer definition of the verb as predicate.

1) The verb may be nearer defined by one or more cases, on which again another case may depend, viz.: the Instrumental (agent etc.), the Accusative (of time etc.), the Ablative and the Locative, and by nouns with postpositions generally.

ڪنھين ٿاڻي منجه ڪو ماڙھون ڌڙياھ جي ڪپ تي پئھن

جي بھاڱ سان ويٺو هو

At some time one man sat on the bank of the river with his wealth (of buffaloes). Sindhī Reading Book p. 59.

اھو پئھن جي وڏي بھاء ڪھان ھڪڙي ورھ ڪھان پوء

خٽھاب مين وڃن لڪو

That one began to go to school one year later than (from) his elder brother. Ibid. p. 50.

2) The verb may be nearer defined by adverbs generally, especially by adverbs of time, place and manner, and by postpositions with pronouns.

مون ڪهي هاڻي ڪا مصلحت ڏي

Give me now some advise. Amulu Mān. p. 147.

اينئي اورٿانئون پان مين چوڪها مهينا چار

Thus they talked amongst each other four goodly months. Maj. 235.

سو به مون وٽ آهي

This also is with me. Amulu Mān. p. 147.

Chapter XV.

Omission of the verb as predicate.

§. 96.

1) The auxiliary verb *آنهيان* etc., forming the predicate with or without an adjective etc., is occasionally omitted, especially in poetry and in short proverbial sentences.

جَا تَنْهِن جِي مَن مِين سَا مُون مَگَالِ سَنَاءَ .

Let me hear that matter, which (is) in thy heart.
Maj. 45.

اُونَهُو ڪُهُو اُتَهِين تَنَهِن جَو لَبَهِي ذَ قَرُ

There (is) a deep well there; no bottom of that is found. Nānga jō Qissō, v. 38.

ڪِيڊِي ٻِلَو ڪَاتَهِي ڪِيڊِي ٻِلَو ڪَاتَهِي

Where (is) the cowardly cat? where (is) the cowardly cat? Sindhī Read. B. p. 62.

2) In sentences, which contain an imprecation or curse, the verb as predicate is generally omitted. In such like sentences the Potential of *پَوَنُ*, to fall, should be supplied, which occasionally is met with.

ڪُهِ ڪَهِ آتَن ٻَن ڇِيڏِيُون ڏِيَرَانِيُون ڏُئَارِ

May the courtyard (fall) into the well, the companions into the forest, the sisters-in-law into disease! Sh. Suh. IX, Epil. 1.

ڪُهِ سِي جِنَ ڏِينَهَرَا جِي پَرِيَانِي دَهَارَ

(May fall) into the well those days of life, which are apart from the friend! Sh. Dēsī VII, Epil.

SECTION IV.

THE COMPOUND SENTENCE.

Two or more sentences may be so joined together, that a compound sentence arises. This is done either by way of coordination or subordination.

Chapter XVI.

I. Coordination of sentences.

§. 97.

1) Two or more sentences may be so joined, that each one remains independant of the other. This is done without or by the copulative, adversative, disjunctive and conclusive particles (cf. §. 59) and by the negative adverb **نَ** — **نَ** neither — nor.

سَاجِنُ مِيژِيسِ سُوَرِ سَكَهَ نَ مِيژِيسِ سِپَرِينِ

The lover was joined to her by pain, the sweetheart was not joined to her by pleasure (= by dint of). Sh. Ābirī VII, 13.

کھوڑا کھنی ھیته بندھو ۽ آهین چڑھی هلو

Fasten the horses below and go ye up. Amulu Mān. p. 149.

يَا لَنَكْهَاتِنِ لَطِيفُ چٽِي يَا دَهْرَانِ كَنِ دَانْهَ

Either they bring them across, says Latīf, or they make a cry from that very spot. Sh. Suh. VIII, 2.

سُدهِ اَتَهَمِ پَرِ شَاهِ صَاحِبِ مَگَالِهِ گَرِنَ کَهَانِ جَهَلِئُو آهِي

I know it, but the Shāh Sāhib has forbidden (me) to tell it. Life of Abd-ul-Latīf, p. 44.

2) Sentences are also coordinated by joining together a disjunctive question. In the first member the interrogation is generally not expressed by a particle, but only by the voice of the speaker; in the second (or third) the interrogation is pointed out by the particle کي kī or ڪِ ke.

سَو تُونِي آنيھن ڪِ پئي جي واٽ ڏسون

Is it thou or shall we look to the way of another?
Matth. 11, 3.

Chapter XVII.

Contraction of coordinate sentences into one;
concord of two and more subjects and
predicates.

§. 98.

1) When two or more sentences have either the same subject or the same predicate or the same object or any other common member of speech, they are contracted into one sentence, with or without a conjunctive particle.

سانئين سلامت سپرين موٽي محبت ملن

O Lord, may (our) dear friends (and) lovers meet (us) again! Nānga jō Qissō v. 81.

جن نہ بھوت ڀري آنيھيان آئون انسان

I am not a jinn, demon, fairy, I am a man.
Maj. 639.

کيرھو تہ وڌو بدل ڪِ ويڏي

Which then is greater, the sacrifice or the altar?
Matth. 23, 19.

پَر ڪوڙ اِها ڪُتار پيئي حَسَنَ مِيرَ حُسَيْنَ جِي

But this discourse fell into the ear of Mīr Hasan (and) Husain. Nānga jō Qissō v. 75.

2) When there are two or more subjects in a sentence, denoting animate beings, the verb or adjective (with the auxiliary verbs هُونُ and تِهِنُنُ) as predicate is put in the Plural; if the subjects have the same gender, the predicate agrees with them, being put in the Plural, but if they be of various gender, the masculine has the precedence.

When two or more subjects imply things (or ideas), the predicate is either put in the Singular, agreeing commonly with the last subject, or in the Plural. If they be of various gender, the Plural of the masculine or feminine is employed, according as one or the other subject is considered more important.

The same rule holds good, when an attribute (adjective etc.) is referring to nouns of different gender.

نَرُ ۽ مَادِي سِرَجًا اَتَهَسِ

A male and female was created by him. Sindhi Read. Book, p. 15.

ماءُ ۽ بهائڙ ٻاهر بيٺها آهن

Thy mother and thy brothers stand outside. Matth. 12, 47.

هِنَ ڏهندھ مين پاڻي ۽ چهي تھيندي

In this pond there will be water and fish. Life of Abd-ul-Latīf, p. 27.

پَر لائق لشڪر ڪهي نہ تھو وِڙ تھي ويساھ

But for an able army there is no delay (nor) pause. Nānga jō Quissō, v. 154.

هَندَه حَوِيلِيُون حُجِرَا ثُورَان جَان دِثَهَام

When I saw from afar the places, houses, cells.
Aġāib, v. 72.

وَجُرْنِ وَيَسَ وَسَنَ جَا كَيْتَا سَرَ سَاوَلِ تَهْيَا سَاوَا وَي

By the lightnings dresses of rain (i. e. clouds) have been made; reeds and herbs have become green; oh! Sh. Sār. IV, Epil.

اَكْهُونُ مِنْهُ مِهَارَ ثِي جِنِ رَكْهِيُون جَوْرِي

By whom eyes (and) face have been turned towards the buffalo-keeper. Sh. Suh. V, 9.

يُوكْهُونُ كُذِرْكَاهَ عَالَمَ جَا أَنْ آبَ تِي

The farms and ferries of the world (people) are upon that water. Nānga jō Qissō, v. 36.

3) When two or more subjects of different persons occur in a sentence, the first person precedes the second (or third), and the second the third, the verb being put in the Plural.

أَسِينُ ۚ فَرِيسِي كَهْنَا رَوْزَا تَهَا رَكْهُون

We and the Pharisees keep many fasts. Matth. 9, 14.

Chapter XVIII.

II. Subordination of sentences.

§. 99.

Two or more sentences may be so joined together, that one is not independent of the other, but is only making up for the deficiency of the other. A sentence thus depending on another, is called a subordinate

sentence, and the other, that is completed thereby, is called the main sentence.

A subordinate sentence may have another sentence coordinated either with or without conjunctive particles; or it may again subordinate another sentence.

A subordinate sentence may be linked to the main sentence either by subjunctive particles, or by relative pronouns and adverbs or by interrogative pronouns and adverbs.

1) Subordination of a sentence by subjunctive particles.

§. 100.

Particles, by which a sentence is subordinated to the main sentence are the concessive, the consecutive, the causal, the final and the conditional, cf. §. 59.

a) With the three first particles the Indicative is used, if the assertion be positive, and the Potential, if the assertion be more vague or uncertain; with final particles the Potential is always used.

تَوَڑِي کُسنِ کاتِ تہ بہہ ساگی سَلنِ کي نہ کي

Though they be killed by the knife, they do not at all divulge any thing. Sh. Kal. II, 8.

بَاتَاڙ جو مَتھو ايترو بھوني تي هنيانئين تہ سندس

منجُ منجھتو

It threw the head of dejection so much on the ground, that its brain was confused. Sindhī Reading Book p. 58.

اَللّٰہَ اولا لاهين جان سنجائون سچ

O God, take away the covers, that we may know the truth. Maj. 205.

b) In conditional sentences the subordinate sentence generally precedes the main sentence, but the conditional part of the sentence may also follow that, which is conditioned thereby.

The subordinate sentence is introduced by the particles *جي* *جيڪر* if, and *جيڪڏهن* if (at any time), and the main sentence by the concessive particle *تہ*, *تان*, then, which is generally not translated.

1) If the condition and that, which is conditioned thereby, be indefinite, possible, doubtful or uncertain, the Potential is used in both members of the sentence; in the main sentence the Imperative may also be employed.

ويٽهي هٿ مہ هوءَ جي هليين تہ هوٽ لھين

Be not seated here; if thou go, thou mayst obtain (thy) sweetheart. Sh. Ābirī VII, 6.

تہ تون مانين مور جي پنڊ اھائي پارئين

Then thou mayst enjoy it at all, if thou perform this very advise. Sh. Ābirī VII, 14.

آن جي ڏٺها هون تہ الله ڪارن ڪاله ڪريو

If they may have been seen by you, then, for God's sake, speak! Sh. Hus. X, 22.

2) If the condition be uncertain, possible or only expected, but if that, which is conditioned thereby, be represented as certain and positive, the Potential is used in the subordinate, and the Indicative (commonly the Future) in the main sentence.

آيل آيل ته جي ڪارن لا جي سارين و سارين

O mother, o mother, I live, o God, if my dear friends remember me! Sh. Suh. VII, Epil. 2.

جيڪڏهن تون هتي آسان ڪهي مسجد جوڙي ڏئين ته اسين
تو ڪهي ڏينهاڙي ڪعبه الله جي زيارت ڪارينداسين

If thou construct us here a mosque, then we shall let thee daily make the pilgrimage of the Kaaba of God. Life of Abd-ul-Latīf, p. 4.

3) If the condition and that, which is conditioned thereby, be taken as certain and positive, the Indicative is used in both members of the sentence.

جي تون آسان ڪهي ڪڏهين تهو ته سرن جي وکر مين
ونجن جي موڪل ڏي

If thou castest us out, allow us to go into the herd of swine. Matth. 8, 31.

جي تون ڳاله ڪندين ته ڪوڙهيو تهيندين

If thou shalt divulge it, thou wilt become a leper. Life of Abd-ul-Latīf, p. 44.

4) If the condition as well as that, which is conditioned thereby, is represented as such, that could have happened under certain circumstances, but which has not happened, because the condition was not fulfilled, the Imperfect, Aorist or Pluperfect is used in the subordinate, and the Aorist in the main sentence, or, under certain circumstances, the Pluperfect (cf. §. 87, 2).

جي ڌارون پئندو نه هو ته نه مري وئو

If he had not kept on drinking liquor, he would not have died.

لکهن تو ڏي خط پر جي هوس پڪهتو

آيسِ مِنْهَنْدِ كِتَابَ جِي هُونْدَ اُڏامي سَتَتُ
تَ رَاڙان رُئي رَتُ جِي هُجي قَلَمُ واقِفُ قَلْبَ جو

I have written a letter to thee; but if I were a bird
I would likely have come before the letter, having
flown quickly.

If the pen would be aware of the heart, it would
weep blood out of affection. Sh. Barvō Sindhī,
Chōt. 6.

سي جِي هَوَتَ سَٺا تَ هُونْدَ نَ ويو فِڪري

If those (cries) had been heard by (my) sweetheart,
he would likely not have gone off. Sh. Hus. III, 2.

جيڪرَ ڪهرواري جاتو هو چورُ فلاڻي پهرِ ايندو تَ هُونْدَ

چيٽيندو رهڻو

If the master of the house had known, (that) the
thief will come at a certain watch (of the night), he
would likely have remained on his guard. Matth. 24, 43.

جي سي سدومَ مين تهڻا ها تَ هُونْدَ اڄُ توڻي هليو آيو هو

If those (works) had been done at Sodom, it would
have likely remained until this day. Matth. 11, 23.

Instead of the Aorist or Pluperfect the Poten-
tial (of the Present) may be used (but very rarely)
in both members of a conditional sentence, followed by
the particle ها; but more commonly ها is added to a
past tense, for the sake of emphasis.

جي هو تَ هلي ها تَ سڄن ڪهي تَ لهي ها

If she had not gone, she would not have obtained
(her) friend.

جي ڪڏهين هي ڳالهه آهان جي سڻجھه مين آئي هجي
ها ت هوند بي ڏوهن تي ڏوهه نه لايو ها

If you had ever understood this word, you would not have condemned the guiltless. Matth. 12, 7.

5) If the condition must have been fulfilled in past future time (*Futurum exactum*), before that, which is conditioned thereby, shall happen, the Aorist is used in the subordinate, and the Future in the main sentence.

جيڪڏهن مخدم صاحب شاهه صاحب ڪهان اچي وصال
ڪيو ته شاهه صاحب اچي مخدم صاحب جي جنازي سان
حاضر ٿيندو

If ever *Maydūm Sāhib* should have died before *Shāh Sāhib*, then *Shāh Sāhib* will come and be present with the bier of *Maydūm Sāhib*. Life of *Abd-ul-Latīf*, p. 37.

جي ڪنهن اچي سڃاڻس ته ان ڪهي آئون ڏيندس

If one shall have come and recognised her, I will give her to him. *Sindhī Read. B.* p. 59.

6) The conditional particle جي is often omitted in the subordinate sentence, and جيڪر on the other hand is used without a main sentence, it being passed over in silence, so that جيڪر assumes quite the sense of the interjectional particle مان would that!

پرِيم تڻهن جي ڪهاهه مران ته مان لهان

O my friend, (if) I die of thy wound, I (may) obtain honour. *Sh. Jam. Kal. I.* 6.

جيڪر ڪوڙ ٿي هٿون

If we would go to (our) village, (it would be well)
= We should like to go to (our) village. Amulu
Mān. p. 151.

2) Subordination of a sentence by the relative pronoun (also the indefinite pronouns جيڪو, جوڳو) and relative adverbs, corresponding generally to a correlative. (§. 74 sqq.)

§. 101.

The subordinate sentence may either precede or follow the main sentence.

وَر لَوِي جِي لُون ڏاڏاڻن ڏنم جا

Come back, o louse of the blanket, which was given to me by the grandfather's family. Sh. Um. Mar. VII, 3.

جيڪو جُئا تھو ڪھيڏي اُن جِي ڪھَر مَنجھ ھوندي نہ

تھي ٿڪي

Whoever is given to gambling, in his house property does not remain. Sindhī Read. Book, p. 52.

جِنِي جِنِي ٽپِي ڏينھن ٽِنِي ٽِنِي ٽانِيان پَنده مِين

As the day gets hot, so I push on in the journey. Sh. Hus. II, 14.

جِت نہ پڪھي پيرُ تَت ٿمڪي ٻاهري

Where there is not a footprint of a bird, there glimmers a small fire. Sh. Khāh. II, 11.

جان ڪي ڪنڊهي ڪانه تان تائي ٻنڊهڻ ٿرھو

When there are some reeds of the shore, pull them out and bind together a raft. Sh. Hus. VIII, 3.

3) Subordination of a sentence by an interrogative pronoun or particle.

§. 102.

The dependant sentence is generally introduced by the particles تہ, جو, and ڪہ, that, which are not translated.

ھيڙن جو حساب ڪوھ ڄاڻان ڪينئ تھڻو

How do I know, how the calculation of the Amīr has been made? Sh. Um. Mār. II.

مون شادي جو جواب ڏي تہ ڪينئ ڪري ائين

Give me an answer about the marriage, how thou hast arranged it? Amulu Mān. p. 142.

پنهن جي جيئ جو فڪر نہ ڪريو جو چها ڪهاڻينداسين
چها پئنداسين نہ پنهن جي سرير جو ڪ چها پهرينداسين

Take no thought of your life, (saying) what shall we eat, what shall we drink? nor of your body, what we shall put on? Matth. 6, 24.

Chapter XIX.

Abbreviation of subordinate sentences.

§. 103.

A subordinate sentence may be abbreviated:

1) by using the present and past participle (cf. §. 80, 81), either adjectively, or in the Locative Singular, which is more common. The participle supplies the place of a relative or conjunctive subordinate sentence, into which it may be dissolved, when necessary, as:

رُونْدِي رَاتِ وَهَاءِ چِڪائِينْدِي پَتِيُون

Pass the night weeping, distilling glasses of liquor; i. e. whilst weeping, or as one who weeps etc. Sh. Jam. Kal. IV, 25.

وَتَهِي ڏاڏهي ڏکھ ڪنهن ڪنڊهي پاس ڪري پيئي

Having been seized = after or when or as she was seized by a violent pain, she fell down near some bank. Story of the cat and mice, v. 29.

2) By using the past conjunctive participles.

هوٽ پُنهن تها نين ٻاروچي ٻولي ڪئو

They carry off (my) sweetheart Punhū, speaking Baluchī, i. e. whilst they speak Baluchī. Sh. Dēsī II, 13.

Chapter XX.

On the indirect oration.

§. 104.

When the words or thoughts of a person are given with the very same expressions, as used originally, the oration is called a direct one; but when they are only represented according to their general contents or purport, the oration is called an indirect one. In Sindhī the indirect oration is never made use of, but the words or thoughts of a person are always represented in the direct oration and generally introduced by the particle تَ.

بَهَانِيَانِ تَهِي تَ كَنِهَن پَرِ گُساڻِي نِڪِرِي وَڄَان

He was thinking: 'in some way having sneaked off I will get away'; i. e. that he would sneak off etc. Life of Abd-ul-Latīf, p. 20.

جَان ڏِسي تَ بَهَتَ وَتَ بِيٽهُو آنهيَان

When he sees: I am sitting near Bhitā. Ibid. p. 21.

جِي بَهَائِين تَ پَرِين مِڙَان تَ سِڪهُ چُورَانِڪِي لَاتِ

If thou likest: I will meet (my) friend = to meet (thy) friend, then learn the mimicking sound of the thieves. Sh. Jam. Kal. II, 8.

APPENDIX I.

ON THE SINDHI CALENDAR.

The Muhammadans of Sindh reckon by lunar months after the common Muhammadan aera, called هِجْرَت, the flight of Muhammad from Mekka to Me-dīnah, the years of this aera are therefore called هِجْرِي¹). It dates, according to the best accounts from the 18th of July 622 p. Chr. Their months commence with the appearance of each new moon and consist of 30 and 29 days alternately, amounting to 354 days and about nine hours; in consequence thereof New-year's-day falls every year about eleven days earlier than in the previous year.

To keep pace with the seasons the Sindhīs interpose every third year an intercalary month (لُنْدُ lunḍu), repeating that month, in which the sun enters no new sign of the Zodiac.

In naming the lunar months the learned Muhammadans follow the nomenclature of the Arabs; but among the common people the names of those Arabian months only are known, which are noted by some special religious observance, the other months being called by the names of the Hindū months then being.

1) Another aera, which is also in use amongst the Muhammadans of Upper India, is called فَصْلِي, or revenue aera; it dates, according to Prinsep, from the year 592³/₄ p. Chr.

Lunar months of the Arabians.

- | | | | |
|-----|---|---|----------|
| 1) | $\begin{array}{l} \text{مُحَرَّم} \text{ muharramu} \\ \text{مَحَرَّم} \text{ maharamu} \end{array}$ | } | 30 days. |
| 2) | صَفَرُ safaru | | 29 days. |
| 3) | رَبِيعُ الْأَوَّلُ rabīʔulavvalu . . | | 30 days. |
| 4) | $\begin{array}{l} \text{رَبِيعُ الثَّانِي} \text{ rabīʔu-} \text{ثاني} \\ \text{رَبِيعُ الْآخِر} \text{ rabīʔu-lāḫiru . .} \end{array}$ | } | 29 days. |
| 5) | جُمَادَى الْأَوَّلُ jumāda-lavvula | | 30 days. |
| 6) | $\begin{array}{l} \text{جُمَادَى الثَّانِي} \text{ jumāda-} \text{ثاني} \\ \text{جُمَادَى الْآخِر} \text{ jumāda-lāḫiru} \end{array}$ | } | 29 days. |
| 7) | رَجَبُ rajabu | | 30 days. |
| 8) | شَعْبَانُ šaʔabānu. | | 29 days. |
| 9) | رَمَضَانُ ramazānu | | 30 days. |
| 10) | شَوَّالُ šavvālu. | | 29 days. |
| 11) | $\begin{array}{l} \text{ذِي الْقَعْدَةِ} \text{ dī-lqaʔadah . . .} \\ \text{ذِي قَعْدَةٍ} \text{ dī qaʔadah . . .} \end{array}$ | } | 30 days. |
| 12) | $\begin{array}{l} \text{ذِي الْحِجَّةِ} \text{ dī-lḥijjah} \\ \text{ذِي حِجَّةٍ} \text{ dī ḥijjah} \end{array}$ | } | 29 days. |

The Hindūs reckon by solar years, and luni-solar months. They follow either the Vikramāditya (وِکْرَمَادِیْتُ) aera, called sambatu (Sansk. संवत् year),

dating from the year 57 a. Chr., and commencing with the month of katī, or that of Shālivāhana, called śāku (Sansk. शक), dating from the year 78 p. Chr., and commencing with the month of Čētru.

The Hindū year is divided into 12 equal portions, which nearly correspond to our solar months. Each month is divided again (by Hindūs as well as Muham-madans) into two parts (پَکھُ or پَچھُ lunar fortnight), the first from new to full moon (سُدی sudī), and the second from full to new moon (بَدی badī). The dates of these two divisions (تہہ lunar date), fifteen each, are reckoned separately.

Solar months of the Hindūs.

چِترُ čētru, from the middle of March to the middle of April.

وِساکھُ vēsākhu, from the middle of April to the middle of May.

جِثھُ jēṭhu, from the middle of May to the middle of June.

آکھاڑُ ākhāru, from the middle of June to the middle of July.

سَاوَنُ sāvanu, } from the middle of July to the middle
 سَرَانُ srānu, } of August.

بَدْرُو badrō, from the middle of August to the middle of September.

اَسُو asū, from the middle of September to the middle of October.

کَٔی katī, from the middle of October to the middle of November.

نَاهَرِي nāharī, نَهَرِي naharī, مَنگَہِرُ manghiru,	}	from the middle of November to the middle of December.
--	---	--

پَوَہُ pōhu, from the middle of December to the middle of January.

مَآگَہُ māghu, from the middle of January to the middle of February.

پَہَاگُ phāgu, پَہَاگُنُ phaḡuṇu,	}	from the middle of February to the middle of March.
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The Hindūs commence the day at midnight, as we do, but the Muhammadans at the previous evening. In the mouth of a Muhammadan therefore the night of a certain day always signifies the night of the previous day, as: جُمِی جِی رَاتِ Friday night = Thursday night, according to our way of reckoning. There is some difference between the Hindū and Musalmān names of the days of the week, as subjoined.

Days of the week.

Hindū.	Musalmān.
آرتَرُ ārtaru ¹⁾ . . .	آچَرُ āčaru, Sunday.
سُومَرُ sūmaru . . .	$\left\{ \begin{array}{l} \text{سُومَرُ sūmaru,} \\ \text{سُومَارُ sūmāru,} \end{array} \right\} \text{Monday.}$

1) Or: آڙتَوَارُ āḍitavāru, آيتَوَارُ āitavāru, آرتَوَارُ ārtavāru.

Hindū.

Musalmān.

مَنْكَلُ mangalu . . . أَنْكَارُ aṅārō, Tuesday.

بُدْهَرُ budharu . . . اَرْبَا arbā, Wednesday.

وِسْپَتِ vispate . . . خَمِيسَ ḡamīsa, Thursday.

تَهَارُونِ thārū ¹⁾ . . .	}	جُمُ jumō, Friday.
شُكْرُ šukru		

چَهَنچَهَرُ čhañčharu . . چَهَنچَهَرُ čhañčharu, Saturday.

1) Or: تَهَانَرُ thāvaru.

MISPRINTS AND EMENDATIONS.

Introduction.

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 or not?

